

वीर सेवा मन्दिर
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A BRIEF HISTORY OF
CASTE DISTINCTIONS

AMONG THE HINDUS

Based on quotations from Hindu Scriptures

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CASTE.

IN THE SAT YUGA.

The institution of caste was originally based on the natural distinctions of man's temperaments and professions, as it has been said in *Bhagavad Gita Chap iv Shloka 13*

चातुर्वर्णं मया सृष्टं गुण कर्म विभागम्.

"I have created the (people of) four castes divided according to their qualities and professions"

Historically, the caste was divided in India according to the primitive professions; but philosophically, according to the temperaments of the different classes of the people. The one became to some extent the cause of the other. In a very remote age, when our Aryan ancestors lived in the wilds of the Punjab, they were one united people of *one caste*, as it has been said in the *Shanti Parva* of the *Mahabharata* :—

न विद्येद्योऽस्ति वर्णानां सर्वे ब्राह्मणं निदं जगत्
ब्राह्मणा पूर्वं सृष्टं हि कर्मभिर्वर्णतां गतम्

“ There are no (real) distinctions of caste, the whole world is *brahma*, & *e*, belonging to God, as it was originally created by *Brahma*, (the people) have become divided into castes according to their professions ”

In course of time, the occupation of some of them became exclusively sacerdotal, and of others, either military or civil. The sacerdotal class, or Brahmins, were engaged in composing hymns, as the Vedas are, learning them by heart from their tutors, and applying them to the sacrificial ceremonies ; but they were frequently molested by the aboriginal Non-Aryans, who were called by various names, such as *Dasyus*, *Pishachas*, *Rakshusas*, &c., &c. The men of the *Khsattriya*, or the military caste, therefore, carried on a constant warfare with the aboriginal tribes, in order to protect their brethren, who were engaged in religious and civil duties. Their leaders were called *Rajas* or the “most prominent ” The civilians were those *Khsattriyas*, who had no aptitude for military duties.* They occupied themselves in agriculture, tending cattle, and various trades. As they formed the masses of the people, their

professions were called *Visha*, which means "all-pervading," and men who held these professions were called *Vaishyas*. In the Yajur Veda the *Vaishyas* have often been called *Sajati*, or of the "same caste" (with the Kshatriyas.) Thus the Aryas were first divided into Brahmins and Kshatriyas, and the latter were divided into *Rajanya* "royal caste" i. e., the military pure, and the *Vaishyas* or the masses holding various professions. Although the Aryas were divided into three primitive castes or *barnas*, yet practically they were one people, for they intermarried and dined among themselves without restriction, and a man of a lower caste could be promoted to a higher caste and *vice versa*, as it has been distinctly stated in *Manu Sanhita*—

शूद्रो ब्राह्मणतामेति ब्राह्मणश्चेति शूद्रता
क्षत्रियान्जात मेवन्तु विद्यादेव्यात्तथैव च

"A Shudra becomes a Brahmin and a Brahmin becomes Shudra. The same rule applies to one born of a Kshatriya or a Vaishya (parent.)"

Again, it has been said in *Mahabharata*:

शूद्रोऽपि शौक्षसम्पन्नो शणवान् ब्राह्मणो भवेत् ॥

ब्राह्मणोपि क्रिया हीनः शुद्धात्प्रत्यवरो भवेत्

“ A meritorious Shudra of good manners becomes a Brahmin.

A Brahmin whose deeds are not good becomes inferior to a Shudra ” (*Ban Parba chap 180*)

IN THE MIDDLE AGES.

WE have numerous proofs in the *Shastras* that inter-marriages often occurred in the *Treta* and *Dwapra* Yugas We shall quote a few passages bearing out this assertion :—

अक्षमाला वशिष्ठेन संयुक्ताधम योनिजा
 शारङ्गी मन्दपालेन जगामाभ्यर्चणीयताम्
 एताया न्यायलोके स्निग्धपक्वष्ट प्रसूतय
 उत्कर्षयोदित प्राप्त स्ते स्वेभर्तुं युगेः शुभे
 (मनु ८ । २३, २४)

‘ Akshamala, who was born of a low caste, was married to *Dashushtha* (1131) (Similarly) Sharang having been married with Mandpala became honored These, as well as many other women of low origin, became high by the good qualities of their respective husbands (*Manu, Chap IX, v 23 and 24.*)

आहङ्गुणेन भर्ता स्त्री संयुज्येत यथा विधि
 ताहङ्गुणा सा भवति समुद्रेषेव निम्नगा
 (मनु: ८।२२)

"A woman attains the same quality as that of her husband with whom she has been lawfully united, just as a river attains the (saltish) quality of the sea."
 (Manu, IX 22.)

अद्धानः शुभां विद्यामाददीतावरादपि
 अन्यदापि परं धर्मं स्त्री रत्नं दुष्कुलादपि
 स्त्रियो रत्नान्यथो विद्या धर्मः शौचं सुभाषितं
 विविधानि च शिल्पानि समादिवानि सर्व्वतः
 (मनु २ अ० २३८। २४०)

"Good knowledge may be received with faith from a man of low caste, *Param Dharma* (the highest religious truths) even from an *antyaja* (a man of the lowest caste such as Chamar, &c.,) and a good wife from a low family"
 (Manu, II, 238.)

"Women, jewels, knowledge, religious truths, purity, fine speech, and various arts may be received from every where."
 (Manu, II, 240)

पुत्रराष्ट्रस्य वैश्याया मेकयापि यतात्परः

'After his hundredth son Dhristrashtra begot one son from a *Vaishya* woman."
 (Mahabharat Adi Parva, Chap cxv, 1.)

It might be urged that although in the ancient ages men of higher castes intermarried with women of lower castes, the offsprings of such marriages became *anuloma* (i. e., of mixed descent), and did not attain to the dignity of the castes of their fathers. We admit that such was the rule, but exceptions were often made, and offsprings of inter-marriages and even of very low origin, and sometime of abnormal marriages, not only attained to the dignity and caste of their fathers, but became more exalted in public estimation than even their fathers, as the following quotations will prove —

हरिणी गर्भं संभूतो ऋषिः शृङ्गो महामुनिः
 श्वपाकी गर्भं संभूतो पिता व्यासस्य सत्तमः
 गणिका गर्भं संभूतो वसिष्ठश्च महामुनिः
 तपसा ब्राह्मणो जातः संस्कारस्तत्र कारणम्
 (मविष्णु पुराणे)

“The great Muni *Rishya Shringa* was born from the womb of a deer, the excellent father of *Vyasa* was born from the womb of a *Chandal* woman. The great Muni *Bashistha* was born from the womb of a prostitute. They became Brahmins by asceticism.

Purification was in all these cases the cause (of exaltation) " (Bhavishya Puran)

जातो व्यासतु कैवर्त्याः श्वपाक्यास्तु पराशरः
वहवो न्येपिविग्रहं प्राप्ताथे पूर्व्वं महिजाः ॥

(महाभारते वनपर्व्वणि)

" Vyasa was born from a fisher-woman, Parashar from a *Shwupaki* (one of the lowest castes much inferior to Sudra) Many others also who were not Brahmans became Brahmans (Mahabharat Banparba)

The Aryas did not only contract marriages with Aryas of different castes, but also with Non-Aryas or Non-Hindus, as will be seen below.—

अर्जुनस्याप्युलूष्यां नागकन्या यामिरावान्
नाम पुत्रोभूत् । मणिपुरपति-पुत्र-याज्ञ पुत्रि
का धर्मेण वभ्रु वाहनं नाम पुत्र मजीजनत् ।

(विष्णु पुराणे ४ स्कंधे २० अध्याये ११)

' Arjuna also begot a son named Iravan by Ulupi, the daughter of a Naga (as the natives of some island in the Bay of Bengal were called) and by the daughter of the King of Manipur (the capital of a tribe of aborigines in the Eastern Bengal), the King having resolved to adopt the son of his daughter

as his hen, he begot a son named *Babhrabahan* "
(*Vishnu Paran*, 4th part, Chap. xx, 11)

उलूथुवाच ।

ऐरावत कुक्षेजातः कौरव्यौ नाम पन्नग

तस्यास्मि दुहिता राजन्मुख्यौ नाम पन्नगी

(महाभारते आदि पर्वणि २१४ अ० १८)

याचेलां चामिकामाहं तस्मात् कुरु समप्रियं,

सत्प्रमादप्रदानेन सकामा कर्तुमर्हसि

(तथा—३१)

एवमुक्तस्तु कौन्तेय पन्नगीश्वर कन्यया ।

कृतवास्तत्तथासर्वं धर्मं मुदिच्छ्य कारणम् ॥

(तथा—३३)

"Said Ulupi to Arjun There is a *pannaga* born in the race of Airavata, I am his daughter and my name, O King ! Ulupi-Pannagi.

I am enamoured of thee, and beseech thee to do what I desire I wish that thou should'st offer thyself to me, and make me satisfied When the son of Kunti was thus addressed by the daughter of the lord of Pannagas, he did all that he was desired to do considering this to be his duty."

(*Mahabharat Adiparba*, Chap cxxiv,
v. 18, 31 and 33)

It is well known that Bhima had married a Rakshashi named Hiramba and that Krishna had married the daughter of the king of bears.

In the Aittreya Brahman of the Rigveda, Section 2nd, Chapter XIX, a story is narrated of the son of a slave girl (who was not a Brahmin) having come to join the priests in a great sacrifice. The rishis indignantly turned him out to a desert devoid of water. After sometime when they saw him next they were amazed to find a stream of the river Saraswati flowing near his abode. Considering him to be favored by gods they invited him to their sacrifice and assigned a high Brahmanic function to him.

The authorities quoted above prove conclusively that in the olden days Hindu males were allowed to contract marriages with females of low castes, and the offsprings of such marriages were accepted in society as members of the caste as their fathers. We will now show that males of lower caste also frequently married females of higher caste.

ययातिस्तु भूयद्भवत् उद्यमस्य दुहितरे

देवयानी शर्मिष्ठाया काशं पर्वशी सुवसेने ।

(विष्णु पुराणे ४४वां अर्धे १० नाध्याये १)

There was a Kshattriya King named Yayatī. He had married Devayani the daughter Ushanasa, (a great Rishi), and Sharmishta the daughter of (the King of Asuras named) Brishparvan "

(Vishnu Puran, 4th part, Chap, X, 1)

Sakuntala was the daughter of a Brahman whom Dushyanta, a Kshattriya King, had married. Many Non-Aryas had also married Arya females, but the accounts of such marriages would be found more in the histories and traditions of the former than in those of the Aryas, who generally confined their narratives to the great deeds of their own heroes.

We have given sufficient proofs from the Hindu *Shastras* of the fact that inter-marriages often occurred in the *Treta* and *Dwapara Yugas*. We have also shown that in the *Sat Yuga* the institution of caste was not so rigid as now-a-days. Now, we purpose to show that, in the former *Yugas* (ages) the Hindus could change their castes. It is said in the *Bhagavat* —

ब्रह्मो दमस्तपः शौचं कर्त्तव्यं शान्तिरार्जवम् ।
 ज्ञानं दत्वा श्रुतार्जवमस्यैवं ब्रह्मब्रह्मणम् ॥ २१ ॥
 धैर्यं वीर्यं वृत्तिलोभस्याग आत्मजननः क्षमा ।
 ब्रह्मण्यता प्रसादश्च रक्षाश्च क्षमः क्षणम् ॥ २२ ॥
 देव गुर्वच्युते भक्तिं स्त्रिवर्गं परिपोषणम् ।
 आस्तिक्यमुद्यमो नित्यं नैपुण्यं वैश्व क्षणम् ॥ २३ ॥
 शूद्रस्य संनतिः शौचं सेवा स्नामिन्यभायवा ।
 अमं च वक्षो हस्तोऽयं सत्यहोविप्र रक्षणम् ॥ २४ ॥
 यस्य वक्त्रचरणं प्रोक्तं पुंसो वर्णो भिव्यञ्जकम् ।
 वदन्यचापि दृष्ट्वैत् तत्तेनैव विनिर्दिष्टम् ॥ २५ ॥
 (श्रीमद्भागवते ७ स्कन्धे)

"Governing one's mind and organs, asceticism, purity, contentment, forgiveness, simplicity, knowledge, mercy, devotion to God, and truth, are the characteristics of the Brahmin caste. Courage, bravery, patience, vigor, self-control, forgiveness, obedience to Brahmins, protection, are the characteristics of the Kshatriya caste. Devotion to higher spirits, teacher, and God, maintenance of virtue, wealth and objects of pleasure and faith, enterprise, and ingenuity are the characteristics of the Vaishya caste, and humility, cleanliness, faithfully serving his master, worship without the recitation of the mantras, honesty, truth, protection of cows and Brahmins are the characteristics of the Sudra

caste. If the characteristics of any caste, described above, be found in a person of a different caste, *that person should be designated (in regard to his caste) according to his characteristics (and not according to the accident of his birth)*"

(*Srimad Bhagavat 7th Book*)

We need hardly observe that the above principle of caste-distinction is entirely ignored now-a-days, and its revival only can place the caste-distinction on a true and philosophic basis. Verily, the prophecy of the *ishis* that, in the Kali Yuga there will be *barnashanka* (confusion of caste-distinction), has been already fulfilled by the orthodox Hinduism of the present days, which makes the social distinction according to birth instead of according to the disposition or profession of each individual—

एभिस्तु कर्मभिर्देवि शुभैराचरितेस्तथा ।

शूद्रो ब्राह्मणतां याति वैश्यं क्षत्रियतां व्रजेत् ॥ २६ ॥

एतैः कर्मफलैर्देवि न्यूनजातिः कलोद्भवः ।

शूद्रोऽप्यागम सम्पन्नो द्विजो भवति संस्तुतः ॥ ४६ ॥

न योनिर्नापि संस्कारो न श्रुतं न वसन्तति ।

कारणानि द्विजस्य वृत्तमेवतू कारणम् ॥ ५० ॥

सर्वोऽयं ब्राह्मणोऽलोके वृत्तेन च विधीयते ।

वृत्तेऽस्मिन्नु शूद्रोऽपि ब्राह्मणत्वं निवेच्छति ॥ ५१॥

(महाभारते अनुशासन पर्वणि १४३ अध्यायः)

(Says Mahadeva) "By these actions, O Devi ! and by meritorious deeds, a Sudra becomes a Brahmin, a Vaishya becomes a Kshattriya. By the effects of these good actions, O Devi ! a Sudra of low origin becomes an ordained and learned Brahmin. It is neither birth nor ceremonies, nor Vedas nor progeny that makes one a Brahmin. Brahminhood is constituted in this world by good Brahminical conduct. If a Sudra is of (Brahminical) conduct he attains Brahminhood "

(Mahābhārat, Anuśaśan Parva, Chapter 143.)

अधर्मे चर्यया पूर्वो वर्णो जघन्य जघन्य वर्णं मापद्यते
जाति परिव्रतौ । धर्मे चर्यया जघन्यो वर्णः पूर्वं पूर्वं
वर्णं मापद्यते जाति परिव्रतौ ॥ १० ॥

(आपस्तम्ब धर्म सूत्रे)

By immoral deeds a higher caste becomes lower and lower By moral deeds a lower caste becomes a higher and higher Caste is thus changed

(The law of Apastamba.)

शूद्र योनौ हि जातस्य बहुश्रानुपतिष्ठतः ।
वैश्वत्वं लभते ब्रह्मन् क्षत्रियत्वं तथैव च ॥

आर्जुने वर्तमानस्य ब्राह्मणवर्णमिच्छावते ॥

(महाभारते वनपर्वणि)

‘ One born of a Sudra, but bearing good qualities, can become a Vaishya as well as a Kshattriya, and by virtue of rectitude becomes a Brahmin.”

(Mahābhārat Van Parba)

The following quotations will prove that in former *Yugas* there were many who had changed their castes in accordance with the above principles

It is well known that Vishwa Mittra, a Kshattriya king, had become a Brahmin, and was author of certain *Mantras* of the Vedas. This fact is related in many of the Itihases and Purans. In the Anushasan Parba of the Mahabharat it is said ,

ततो ब्राह्मणतां जातो विश्वामित्रो महातपा ।

क्षत्रिय सौम्यतया ब्रह्मवंशस्य कारकः ॥

(महाभारते अनुशासन पर्वणि)

“ Then the great ascetic Vishwa Mittra, who was a Kshattriya, became a Brahmin. He was also the progenitor of a tribe of Brahmins.”

There is another narrative in the Mahabharat of a Kshattriya king named *Bitharya*, having

taken shelter in the cottage of a Rishi for fear of his enemy who pursued him with a view to take his life. When the enemy arrived at the dwelling of the Rishi and asked him for the surrender of the king, the Rishi said in reply that all the inmates of his house were Brahmins, and there was no Kshatriya among them. Thus by the change of his caste the Rajah saved his life. The following is an extract from the text of this story with its translation :—

राजा (प्रतर्दन) उवाच । अयं ब्रह्मन्निता राजा वी-
तहृदो विसर्ज्यताम् । तस्य पुत्रैर्हि मे कृतस्ते ब्रह्मन्वंश
प्रणाशितः ॥ ५० ॥ अस्येदानीं वधादयं भविष्याम्वनृण
पितुः । तनुवाच कृपाविष्टो भृगूषस्त्वंभृतावर ॥ ५२ ॥
नेहास्ति हृदयं कश्चित्सर्व्वहीनेदिजातयः । एतत्तुवचनं
श्रुत्वा भृगोस्तस्यं प्रतर्दन ॥ ५३ ॥ पादानुपसृत्य श्रम-
प्रहृष्टो वाक्यं ब्रवीत । एव मय्यस्मि भगवन्कृतकृत्यो न
संशयः ॥ ५४ ॥ यएष राजा वीर्य्येण स्वजातिं त्याजितो
मया । अनुजानीहि मां ब्रह्मन् ध्यायस्व च शिरो न माम् ॥
५५ ॥ त्याजितोहि मया जातिं नैव राजा भृगूदह । तत-
स्ते माम्भनुज्ञातो बभूवो राजा प्रतर्दनः ॥ ५६ ॥ यथागतं
महाराजं मुकुला विष्मिकोदयः । भृगोर्वचनं श्राव्य

सच ब्रह्मर्षितांगत ॥ ५७ ॥ वीतहव्यो महाराज ब्रह्म
वाहित्व मेवच । तस्यश्वत्समदः पुत्रो कृपेणेन्द्र इवापर ॥
५८ ॥ शक्रस्त्वमिति योदैत्यैर्निगृहीतः किञ्चामवत् । ऋ-
ग्वेदे वर्तते चाग्रा श्रुतिर्वस्य महात्मनः ॥ ५९ ॥ यत्रश्वत्स
मदो राजन् ब्राह्मणैः समहीयते । स ब्रह्मचारी विप्रर्षि
श्रीमान्श्वत्समदो भवत् ॥ ६० ॥

(महामारते अनुशासन पर्वणि ३० अध्याय)

“ Said Rajah *Pratardana*, O Brahmin ! the Ra-
jah *Bithavya* has come here Pray surrender him to
me, His sons O Brahmin ! have destroyed the whole
of my race By killing him now to day I shall have
discharged my duty to my father Bhrigu, the most
pious being filled with compassion addressed him
thus There is no Kshasttriya here, all these are
Brahmins Pratardana on hearing these true words
of Bhrigu, quietly touched the feet (of the Rishi)
and elated (by his success) thus spoke Even so,
my lord, I have been undoubtedly successful, as I
have by my prowess made this Rajah leave his caste
Allow me now, O Brahmin ! (to depart) and think
of my well being, I made the Rajah renounce his
caste, O descendant of Bhrigu Being then per-
mitted by him Rajah *Pratardana* went away, as a
snake, O Maharaj ! goes away after leaving his poison,
and Rajah *Bithavya* became a *Brahmarshi* at a word

of Bhrigu and also a *Brahmahadi*. He had a son named Gritsmada who was a second Indra in appearance, whom the Daityas had seized taking him for the real Indra. The best *Śruti* of that great man is contained in the Rig-Veda. Wherein, O Rajah, Gritsmada became a *Brahmachari* and a *Brahmin-rishi* "

(*Mahabharat Anushasan Parva, Chapter 30.*)

Not only the Rajah Bithavya, *alias* Haihai, became a Brahmin, but also all his descendants among whom Gritsmada and Sounaka were the most famous, Gritsmada is thus spoken of in the Vishnu Puran:—

सुहोत्रात् सुहोत्रः पुत्रो भूत् । काश लेश गृत्सम-
दास्तस्य पुत्रास्तद्वी भवन् । गृत्समस्य त्रीनकथातुर्वर्ण्य
प्रवर्तयिता भूत् ॥

(विष्णुपुराणे चतुर्विंशे अष्टके आदि १ ।)

"*Suhotra* was the son of *Kshattrabridha*. He had three sons Kash, Lesh and Gritsamada, Sounaka was the son (descendant?) of Gritsamada, and he was the originator of the four castes."

(*Vishnu Purana Part 4, Chapter 1.*)

It appears that at the time of Gritsmada, or when the *Śruti* of the Rig-Veda relating to

Gritsmada was composed, several Kshattriya kings became Brahmins, for it is stated in Harivans that the heir of Divodas had become a Brahmin Rishi, and Divodas according to Mahabharat was Pratardan's father or contemporary of Bithavya —

दिवो दासस्य दायादो ब्रह्मर्षिर्मित्रयुतं प ।

मैत्रायणस्तत सोमो मैत्रेयास्तुतत क्षता. ॥

(हरिवंशे ३२ अ०)

" The heir of *Divodas* was the Brahmin king *Mittrayu* Thence was descended the *Maittrayana* and the *Maittreyas* "

(*Harivans, Chapter 32*)

मुद्गलाच्च मौद्गल्याः क्षत्रोपेता हिजातयो बभूवुः ।

(विष्णुपुराणे ४४^{थं}अंशे १६ अ० १६ श्लो०)

" The *Maudgalyas* were born from *Mudgala*, and they were Brahmins of Kshattriya origin "

(*Vishnu Puran Part 4, Chapter 19, 16*)

अप्रतिरथात्कणु, तस्यापिमेधातिथिः ।

यतः कान्वायना हिजा बभूवुः ॥

(विष्णुपुराणे ४४^{थं}अंशे १६ अ० २)

" From (the Kshattriya king) *Apratiratha* was born *Kanva*, whose son was *Medhatithi*, from whom

became the Brahmins of the Kanwayana clan "

(*Vishnu Purana Part 4, Chapter 19, 2*)

In the Harivans it is also stated:—

पुत्रः प्रतिरथस्यासीत् कणुः समभवद्गृधः ।

मेधा तिथि सुतस्तस्य यज्ञात् कणो भवेद्द्विजः ॥

(*हरिवंशे ३२*)

" The son of Pratiratha was the King Kanva, Medhatithi was the son of the latter, whence sprung the Brahmin Kanva "

(*Harivans 32*)

Again we have the following in the Vishnu Puran —

बृहत्क्षत्र महावीर्यं नर गर्गाद्या भवन्मन्यु पुत्रा ।

.....गर्गाच्छिनि ततो गार्गाः शैव्याः क्षत्रोपेताद्विजा-

तयोवभूवु ॥ ८ ॥ महावीर्यादुरुक्षयो नाम पुत्रो भूत् ।

तस्य ब्रह्मरूपं पुष्करिणी कपिलश्च पुत्र त्रयमभूत् । तच्च

त्रितयमपि पश्चाद्विप्रतामुपजगाम । बृहत्क्षत्रस्य सुहोत्र

सुहोत्रात् हस्ती । बृहदं हस्तिनापुरं नारोपयामास ।

अजमीढं द्विमीढं पुरुमीढास्त्रयो हस्तिनस्तनया अज

मीढाक्षणः कणूत् मेधातिथिः यत काण्वायनाद्विजा १०

(*विष्णुपुराणे ४ ब्रांशे १८ च०*)

" Brihat-kshattra, Mahabirya, Nara, Garga &c. were sons of Manyu From Garga (proceed-

ed) Shuni Whence became the Gargya, Shainya Brahmins of Kshattriya origin. The son of Mahabirya was Urukhsaya who had three sons, named Traya-runa Pushkarin, and Kapila. All these three afterwards became Brahmins The son of Brihat Kshattria was Suhotra and of Suhotra Hastin, who was the founder of this (famous city) Hastinapur Hastin had three sons named Ajamidha, Dvimidha, and Parumidha From Ajamidha (proceeded) Kanva from Kanva Medhatithi, whence the Brahmins of the Kanvayana clan "

(*Vishnu Puran, Part 4, Chapter 19*)

Several other Kshattriyas are named in the Mahabharat who became Brahmins

तदाष्टिषिः कौरव्य ब्राह्मणं संयितः व्रतः तपसा
महता राजन् प्राप्तवानृषिसत्तमः । सिन्धु द्वीपस्य राजर्षि
देवापिष महतातपा ब्राह्मणं ब्रह्मवान् वस विप्रदामित
स्तस्मात्सुनि महतातपस्वी भगवानुग्रतेजा महतातपा. ॥

(महाभारते शल्यपर्वणि ४० अ० ३१; ३८ श्लोक)

" There the excellent Rishi Arshiti-sen the Kaurav-ya of famous piety attained, O Rajah ' by great ascetism to Brahminhood As also the Rajarshi Sindhu-dwipa and the great ascetic Devapi, and there the great Muni, the vigorous ascetic, Vishwa mittra attained to Brahminhood "

(*Mahabharat Shalya Parba, Chapter 40, verse 26 and 38.*)

चत्रिदमूय विजाता ब्रह्मणासोऽपि तिमृताः ।
विश्वामित्र प्रभृतयः प्राप्ता ब्रह्मत्वमव्ययम् ॥

(महाभारते आदि-पर्वणि । १३० अ०)

"Those who were born of Khsattriya, such as Vishwa-mitra and others, attained to everlasting Brahminhood

—*Mahabharat Adi Parva, Chapter 137.*

We have given abundant proofs of many Khsattriyas having become Brahmins in ancient ages. Now we will quote some passages with a view to prove that many of the lower castes also had been promoted to the Brahmin caste, and men of higher castes were degraded to the lower castes.—

नाभागारिष्ट पुत्री द्वौ वैश्यौ ब्राह्मणतांगतौ ।

कुरुषस्यतु कारुषा चत्रिया युद्ध दुर्मदा ।

पृषधोहिंसयिष्व । तु गुरोर्गो जनमजयिः ।

आपाच्छूद्रत्वमापन्ना ॥ (हरिवंशे ११ अ०)

"The two *Vaisya* sons Nabhag and Arista became *Brahmins*. The proud warrior *Khsattriyas* named, Karushas, the sons of Kurusha having killed the cow, O Janameyaya ' of their teacher Prishadhra became by (his) curse *Sudras*. "

(*Harivans Chapter XI.*)

अप्रहृत्य तदा द्वे शीवर्तान् तेषां भार्गवः

.....वञ्च स्तुभमकस्यवत्

स्वामयित्वा स्वकीये च द्वित्रे विद्वान् प्रकल्पितान्

यामदन्त्यस्तदोवाच सुप्रीतेनान्तरात्मना ॥

(स्कन्दपुराणीय कण्वाद्रि खण्डे उत्तरखण्डस्य)

"The descendant of Bhrigu (Parasuram) then seeing the *Kavartas* (fishermen) in the country which was destitute of Brahmins, furnished them (the fishermen) with the sacred thread and having settled these converted Brahmins on his own land, the son of Yamadagni then addressed (them) with joyous heart "

(The Skandh Puran)

This shows that a multitude of fishermen who are lower than *Sudras* were *en masse* promoted to Brahminhood by a powerful Rishi.

We have alluded before to the son of a slave-girl having become a Brahmin-Rishi; now we give below the Vedic narrative on the subject.

ऋतयो वै सरस्वतीं वञ्च मासत ।

तेकवध मेतूषं सोमादनवन् । दास्यापुत्र

कितवो ब्राह्मण कथं गोमध्वे दौक्षिष्ठेति ?

तं वहिर्धन्वीद् वहन्नात्रैनं पिपासाशस्तुं सरस्वत्य ।

उदकं मायादिति । कवचिर्धर्मो दुःखः पिपासया
 वृत्त एतदपोनपञ्चीय नपञ्चत् । प्रदिवशा ब्रह्मणे
 गातुरेवेति । तेनापोप्रियं धामोपागच्छत्तमापोनु-
 दायंस्तं सरस्वती समन्तं पर्वधावतकाहायेतर्हि
 परिसार मित्वाचक्षते । यद्दिनं सरस्वती समन्तं परि-
 ससार ते वा ऋषयो ब्रह्मन्विदुर्वा इमं देवा उपेयं
 ब्रह्मन्वा इति । तथेति तनुपाङ्ग यन्त । तनुपङ्ग-
 येतदपो नपञ्चीय नकुर्वत । प्रदिवशा ब्रह्मणे गातु
 रेति । तेनापोप्रियं धामोपागच्छन्तु देवानुपापां
 प्रियं धाम गच्छन्तु देवानां जयति परमं लोकं य
 एवं वेद् चेनं विदामेतदपोनपञ्चीयं कुरुते ॥

(ऐतरेय ब्राह्मणे २ पञ्चिकायां १८ खण्डस्य)

“ The rishis commenced a grand sacrifice on the bank of the river Saraswati. They disentitled Kava-sha Ailusha from partaking of the Som ceremony with them, saying, “ He is the son of a slave girl, a hypocrite, and not a Brahmin. How will he be initiated among us ? ” They drove him out to a desert, so that he might not be able to drink the water of the Saraswati and thus die of thirst. When he was lying in the desert and burning with thirst, he saw this hymn in praise of the waters, “ *Praderatva, &c* ” Hence he went to the beloved region of waters, and the waters came within his reach, yea, the Sars-

wata surrounded him, hence it is called *Parisara* (i.e., that which flows) As the Saraswati surrounded him, the rishis said "We know the gods have called him, let us also (therefore) call him" They accordingly sent for him Having called him they also recited the hymn in praise of the waters, "*Pradevatra Brahmane natu retu, &c*" Hence they attained the beloved regions of waters He goes to the beloved regions of the gods of the waters, he conquers the superior world of the gods, who thus knoweth, and knowing this praiseth the waters

(*Aittareya Brahmin 2nd Panchika, Section 19*)

From the above story, related in the Aittareya, Brahmin of the Rig-Veda, it appears that Kavasha Ailusha, the son of a slave-girl, was versed in the Vedas and had joined the rank of the Brahmins in a Vedic sacrifice, when the latter enviously and ruthlessly drove him away to the desert, just as some of the whites in the present age are enviously trying to deprive the colored races from enjoying equal privileges with them, but the man was providentially saved and admitted into the community of the highest Brahmins.

We will now quote one or two more examples from the Hindu Shastars of men of

unknown persons, or of illegitimate births, having not only been accepted as belonging to the Brahmin caste, but also esteemed as the highest Rishis and authors of the Vedic *Smritis*.

अथ कामोद जावाको अत्रार्थं मातरमामं च साधनो,
ब्रह्मवर्णं भवति विविक्तप्राम किं माधोन्वयमसीति । १
सादेन सुवाच नाहमे तदेह तात यद्भोऽहम्भुवमसि ।
ब्रह्महं चरन्ती परिवारिणी सौमने कामकमे साहनेतम-
वेद ब्रह्मवर्णमसि । अत्राह तु नामाहमसि, अथ कामो
नामसमसि, अथ च कामएव जावाको ब्रह्मोवा इति २

अथ साधिरुमतं गीतम वेत्तीवाच, ब्रह्मवर्णं भवति
ब्रह्मवर्णं प्रिया भगवन्त मिति । ३

तं ब्रह्मवर्णं, किमो बोधुं बोध्यासीति, सहीवाच नाहमे-
तदेह भो यद्भोऽहं भमकाय पृच्छं मातर, सा ना प्रतप्रवो
ब्रह्महं चरन्ती परिवारिणी सौमने कामकमे साहने-
तमवेद ब्रह्मवर्णमसि । जावाका तु नामाहमसि अथ कामो
नामसमसीति साह अथ कामो जावाकायि भो इति । ४

तं ब्रह्मवर्णं, नेतद्ब्रह्मवर्णो विवक्तं भवति । साधनं बो-
ध्याहरीय सा नेवेक सत्याहमसि, तमुपनीतं ब्रह्म-
नामवर्णमसि कतु मता सा मिया ब्रह्मो इति वाः बोध्यानु-
ब्रह्मवेति । सा अहमिह ब्रह्मवर्णमसि ना ब्रह्मवर्णमसि-

वेति, अथर्वं वक्षं प्रीत्या तं वदन् अथर्वं वदन्तुः । १

(हान्दोर्वीर्यनिष्ठं च वदन्तुं प्रपाठोक्तं वदन्तुं वदन्तुः)

"Satyakama, the son of Javala, thus addressed his mother Javala.—'I wish to enter the *Brahmacharya Ashrama*, i. e., to become a student. Please let me know what *Gotra* (clan) I belong to?' 1.

The mother replied, 'I do not know, dear, the *Go'tra* (clan) thou belongest to. Being a servant I served many (masters or husbands) and thus I attained thee when I was young, hence I do not know from what *Gotra* thou hast sprung. My name is Javala, and Satyakama is thy name, so tell (the Acharya) that thou art Satyakama, the son of Javala' 2.

Having approached Goutama, the son of Haridramat, he thus spoke —'I wish to live by you during my *Brahmacharya*, O Lord! I approach you (as a disciple.)' 3.

The Acharya said, 'What *Gotra*, dear, dost thou belong to? The boy said, 'I do not know, Sir, what *Gotra* I belong to. I had asked (my) mother, about it, and she told me that being a servant she had served many, and she begot me when she was young, hence she could not know from what *Gotra* I had sprung, and that Javala was her name, and Satyakama mine, Hence (all I know is that) I am Satyakama (the truth-seeker), the son of Javala.' 4.

The *Aranyaka* said, "One who is not a Brahmin dares not speak in this wise, (i.e. so truthfully)." Bring wood, O dear! I will lead thee (to the sacred fire for initiation) for thou hast not forsaken the truth. Having initiated him, the *Guru* selected four hundred lean cows (from among his flock of cattle) and ordered the disciple to lead those cows. The latter driving his herd said 'I will not return before these have multiplied into a thousand,' and he lived out of home (i.e. in the jungle) for a number of years until the cows had multiplied into a thousand."

(*Chhandogya-Upanishad, Book IV, Section 4*)

The above narrative shows that to speak the plain truth, however derogatory it may be to the honor of the speaker, was during the Vedic age considered to be the great characteristic of a Brahmin irrespective of his birth.

ब्रूहे ! भरदाजनिमं भरदाजं वृद्धयते ! यातो वदुस्त
पितरो भरदाजस्तत्त्ववम् । ३ ।

(विष्णु पुराणे ४ सर्गादे १८ अ०)

"(Said Mamata) Nourish this child O Brihaspati ! as he is born of a man who is other (than his legitimate father). Thou fool ! Nourish him thyself as he is born both of me and thee. As both the parents having said thus (to each other) (left the child where

he was) and went away, he is called Bharadwaj (which means "Nourish the child born of other than legitimate husband or born of two.")

(*Vishnu Purāṇa*, Part IV, Chapter XIX)

The birth of the Great Rishi Bharadwaja is thus narrated:—His mother *Mamata* was the wife of *Utathya*, the elder brother of *Brihaspati*. When she was *envious*, *Brihaspati* had connection with her, the foetus in the womb kicked out the semen of *Brihaspati*, which fell on the earth in the shape of a perfect child. *Mamata* and *Brihaspati*, the natural parents, being unwilling to take care of the child, it was nourished by Providence, and as the last words of the parents when they went away, leaving the child, was 'Bharadwajam' (i.e. Nourish the child born of another,) he was thenceforth called *Bharadwaj*. This proves that in the ancient time children of even illegitimate birth could become not only Brahmins, but also great Rishis.

Now we will give an example or two of persons of unknown parentage having been admitted into the Hindu Society as members of the higher castes on the following principle:—

मुरासाच नदीनांच पूर्विकाः प्रमवाः क्रिय ।

(महाभारत, भाषि व० ११० । १६)

"It is often difficult to ascertain the origin of great
"men and rivers."

(Mahabharat, Adi Parva, Chapter CXXXVII, 11)

याचार्थः कसमाप्तातो द्रोणः यस्मा यतां वरः,

गौतमस्यान्ववाविच यस्मा य्वाच गौतमः ॥

(तथा १५)

"The great warrior *Dronacharya* was born from a
jar in the family of Goutama while Goutama (him-
self) was born from a clump of reeds"

(*Ibid*, 15.)

To be born from a jar or a clump of reeds obviously means that the infants were left in those things by their natural parents. Raja Sagar is also said to have had a large number of sons born from a jar. Bhagiratha, who is said to have brought down the Ganges from her Himalayan abode, is mentioned in the Purans as having been born between two queens without a father. Sita, the famous heroine of the Ramayana, was found by her foster-father Janaka in a furrow of the field, hence she was called *Sita*, which means

a furrow; she is also known as a daughter of the Earth. All these legends prove that there were many famous men and women in the ancient ages brought up in high families of Brahmins and Kshatriyas whose parentage was unknown, yet they were recognised as belonging to the castes of their foster-fathers.

We have stated before how the four Hindu castes were originally formed and how they were often mixed. We will now show, by the following quotations, that caste distinctions did not ever since continue in tact. They had more than once disappeared and were revived again and again.

It may be in the recollection of our readers that we have proved from the *Shastars* that originally our Aryan forefathers were of one caste, and that caste was called *Brahman*, or, as it is stated elsewhere, *Hansa*. In the *Bhagavat* also it is stated:—

एक एव पुरा वेदः प्रणव सर्व्व ब्राह्मणः
 द्वौ नारायणौ नाम् एकोऽभिर्वर्ण एव च ।
 (श्री भागवते ८ स्क १४)

"Formerly, the syllable Om, which comprises all speech, was the only Veda, the only deva was God and no other was but one fire and one caste"

In course of time some of the Brahmins were obliged to take upon themselves the duty of protecting others by fighting with their enemies, the aborigines, and these were called *Kshatriyas*, or protectors. The fact of *Kshatriya* caste having been produced from the Brahmin caste is thus alluded to in the Vedas:-

ब्रह्म वा इदं नम्र आसीत् एकमेव तदेकं सन् न
व्यभवत् । तच्छब्दो रूपं सत्यं सज्जत् सचं ॥
(उद्दहारण्यकोपनिषद्)

"Before this there was only one Brahm (i. e. Brahman caste) Being not it did not become divided (or multiplied). Hence it created the prosperous form of *Kshattra* (i. e., the *Kshatriya* caste)

(*Bṛhadaranyak Upanishad*)

तस्मात्सचा त्वरं नास्ति तस्माद् ब्राह्मणः
सन्नित मधस्ता दुपास्ते रावस्तुष्टे ।
सच एव तद्ययो हधाति ।
मेधा सचस्य योनि र्बहु ब्रह्म ॥

तज्जाद्येयमि राजा परमतौ गच्छति ब्रह्मे
वाञ्छतः उपनिब्रूयति सां योनिं ।
व एवं विनष्टा सां यदोनि गच्छति व
यापीवान् भवति ॥

(तृहदारण्यकोपनिषद्)

"Hence there is none greater than the Kshattriya caste. Hence the Brahmins sit below the Kshattriyas in the *Raja Suya* sacrifice That glory belongs to the Kshattriya only That is (however) the origin of Kshattriya which is (called) *Brahma*, (i. e., the Brahmin caste)- Hence although the king attains to the highest dignity (among men), yet he eventually takes refuge under the Brahmin caste which is his origin. Whoever destroys the Brahmin caste he destroys his own source. He is, therefore, a sinner

(*Ibid*)

The *Vaishyas*, which means "the masses" of the Aryans (or the third caste), were originally *Sajatis*, i. e., of the same caste with the Kshattriyas, as it is hinted in the following Mantra of the Yajur Veda:—

ध्रुव मसि पृथिवीं दृष्ट्वा ब्रह्म वनितां सप्त वनि
यजातवन्मुपदधानि भ्रातृवत्स्य वधाव ।

(ध्रुव यजुर्वेद अध्याय १, १७ कण्विका)

"O pot.1 thou art steady, make the Earth steady (for me) I put thee (on the fire) for killing our enemies, their who art desired by the Brahmins, the Kshatriyas and the fellow-castes (i. e. Vaishyas).

(*The White Yagur Veda, Chap. I, Sec.17.*)

In course of time the Vaishyas became distinguished from the Kshatriyas, owing to the differences in their avocations, the former being tillers of the ground, keepers of herds of cattle, and general traders, while the latter confined themselves to the military professions. The Sudras were the conquered Non-Aryans, and the duties of the menial servants were entrusted to them. Manu in Chapter X. 67 calls the Sudras *Anarya अनार्य* or Non-Aryans.

This is the true historical account of the origin of the castes, but, as in the Rig Veda, there is a hymn called the *Purush Shukta*, in which it is figuratively stated that "the Brahmin was the mouth of the figurative man whom the gods sacrificed, (i. e., the creation), the Kshatriyas were his arms, the Vaishyas his thighs, and the Sudras were born from his feet, &c., &c.," many of the orthodox Hindus.

taking this statement rather in a literal sense, though, not without altering the construction of the sentence, believe that the four castes were originally produced from the four parts of Brahma's body; but it is absurd to think so and there is no proof of it in the Vedas.

In course of time the original distinctions of caste became obsolete, and its revivals are thus mentioned in the *Shastars* —

सुहोत्र उवाच सुहोत्र पुत्रो भूत् ।

काश लेश अक्षमदास्तस्य पुत्रास्त्रयो भवन् ।

अक्षमदस्य योनकश्चातुर्वर्ण्यं प्रवर्त्तयिता भूत्

(विष्णु पुराणे ४ सर्वांशे अष्टमाध्याये १)

"*Suhotra* was the son of *Kshattrabridha*. He had three sons—*Kash, Lesh* and *Griismada*" *Sanaka* was the son (or descendant) of *Gritsinada* and he promulgated the institution of the four castes,"

(*Vishnu Puran, Part, IV, Chapter, VIII, 1,*)

भार्गस्य भार्ग भूमिः चतस्रातुर्वर्ण्यं प्रवृत्ति

इत्येते काश्यपा भूपतयः कथिता ।

(विष्णु पुराणे ४ सर्वांशे अष्टमाध्याये ८)

"*Bhargabhumi* was the son of *Bhargya* From him (revived) the (distinction of) four castes. So far have

the kings of the *Kashyapa* clan been enumerated.

(*Vishnu Puran, Part IV, Chap VIII, 9*)

During the reign of King *Ven* the caste system had also become almost obsolete, as he was an heterodox king, and did not care for the laws of the Brahmins. The latter, therefore, killed him and placed his son *Prithu* on his throne. *Prithu* was a follower of the Brahmins, and he again revived the caste system.

Another time the *Kshatriyas* were annihilated, and the castes had disappeared, but were reproduced by Brahmins by their intercourse with *Kshatriya* widows and others, as related in the following passages of the *Mahabharat* —

तदा नि. क्षत्रिये लोके भार्गवेण कृतं सति ।

ब्राह्मणान् क्षत्रिया राजन्सुतानि व्योभिषक्रन् ॥१॥

ताभिः सह समायेतु ब्राह्मणा संश्रितव्रताः ।

ऋता व्रतो नर व्याघ्र न कामान्वावृत्तो तथा ॥२॥

तेष्वस्य लेभिरे मम क्षत्रियास्ताः सहस्रशः ।

ततः सुपुत्रिरे राजन् क्षत्रियान् वीर्ये वसदान् ॥३॥

कुमारांश्च कुमारोश्च पुनः सञ्जायन्ति ब्रह्मणे ।
 एवं तद्ब्रह्मात्मनोः सञ्च सञ्चिदास तपस्विभिः । ८।
 जातं ब्रह्मवत् वर्त्मण सुदीर्घेणा युष्माभितं ।
 बलारोपि ततो वर्णं बभूवुर्ब्राह्मणोत्तराः । ९।
 (महाभारते आ०प० ६४ अ०)

" 5. When *Bhargava* had annihilated all the Khsattris (males) in the world, the Khsattriya widows went to Brahmins for the purpose of begetting sons 6 The pious Brahmins had intercourse with those widows every month after their monthly courses, but not at other times, nor through lust 7 Through them those Khsattriya women became pregnant in thousands, and they begat very strong Khsattri (children,) 8, both males and females for the purpose of re-multiplication of the Khsattriya race. Thus the ascetic Brahmins produced Khsattris by (the womb of) Khsattriya women, 9, and brought them up religiously, and to a long life Henceforth the four castes beginning with Brahmins came into existence "

(*Mahabharat Adi Parva Chap. 64*)

In ancient times a man of one caste could become a member of other castes, even temporarily, for we find in the *Mahabharat* that

the Pandavas during a part of the time when they were exiles, and when they went to Panchala for the purpose of marrying Draupadi had joined the Brahminical caste.

The great warrior Karna who was a Kshatriya represented himself to be a Brahmin and remained as such during the time he was a student of Parashurama, as the following sloka of Mahabharat proves-

सतुराममुपागम्य शिरसाभिप्रणम्य च ।

ब्राह्मणो भार्गवो जीति गौरवेणाम्बगच्छत ॥

(महामारते शान्ति प० २ अ० १५)

He (Karna) having approached (Parashu Rama) bowed his head and said that he was a Brahmin of Bhargava clan and stood before him with respect

(Mahabharat Shanti Parva II-15)

It can hardly be imagined that the pious Pandavas and Karna who were so strict in the observance of their religious precepts and so very particular in following the rules of morality would speak an untruth without compunction. They must have said so because it was a custom in those days for a man of one

caste to join another caste even temporarily

That Hindu girls were sometimes married by Mlechhas and *vice-versa*, can be proved from the following incident related in the great Epic poem.

ततः कदाचिद्भागान् समालम्भः स्वयंवरे ।

कलिङ्ग विषये राजन् राज्ञश्चित्राङ्गदस्य च । २ ॥

ततः स्वयंवरे तस्मिन्संप्रवृत्ते महोत्सवे ।

समालम्भुर्नृपतश्च कन्यार्थं नृपसूतम् । ५ ॥

स्त्रे क्वाचार्थाश्च राजानः ।

प्राच्योदीच्यास्तथैव च । ८ ॥

काचनां गदिन सर्वं युद्धं जाम्बु नदं प्रभा ।

सर्वमाखरं देहाय व्याघ्रादिव बलीकृता । ८ ॥

(तथा ४ अध्याये)

"Then, O king ! at a certain time when the daughter of Raja Chitrangada was about to offer herself in marriage, many a prince had come in the Kalinga territory. 2.

"When the great festival of the *swayambara* (choosing of husband) had commenced, many kings had come with the desire of gaining the hand of the girl 5

(Among them were) the Mlechha Kings from the east and the north. 8 who had golden bracelets of shining lustre. All of them had white bodies and were strong like tigers. 9"

(*Ibid* IV)

When Mlechha kings used to come in ancient times to sue the hand of the daughter of a Hindu king it can safely be concluded that there existed then no restriction for Hindus to form matrimonial alliances with foreign nations

IN THE KALI YUG

There are two phases of caste system in these days in India. The first imposes restrictions on intermarriages being contracted between members of different castes and the other forbids similarly eating and drinking with members of lower castes. As regards the former we have already shown that in the former *yugas* i. e., in the ages of *rishis* and *Munis*, the marriage restrictions of the present

day did not exist. Now we will show by indubitable proofs from the *shastras* that the food restrictions even of the present day did not obtain in the former ages.

द्विजो वापि वैश्यो वा क्रियावन्तो मुञ्चिप्रतो ।

तद्दृष्टेऽपि दिव्यैर्भोज्यं इव कथ्येत् नित्यम् ॥

(पराशर सं० ११ अध्याय)

"The twice-born classes should eat at the house of a Khshatriya or a Vaishya who is clean and performs righteous deeds at all festivals whether in honor of *devas* or ancestors."

(*Parasar chap XI*)

वर्म्मणान्योन्य भोज्यान् दिक्षास्तु विदितान्वया ।

(व्यास सं० ३ च०)

"The twice-born classes & Brahmins, Khasttriyas and Vaishyas who know their mutual families should piously eat the food of each other "

(*Vyas sahrta Chap III.*)

Far from prohibiting the eating of food of other castes the above ordinances enjoin upon all members of the upper three castes *i. e.*, the Aryans, to eat food of each other. As regards the fourth or the lowest caste, which originally

comprised of Non-Aryan tribes, the Hindu law has the following ordinance.

आर्क्षिकः कुक्षमिश्रश्च गोपाक्षी दास्य नापितौ ।

एते यूहेषु भोज्यान्नाद्यदात्मानं निवेदयेत् ॥

(मनुः ४ अ० २५३)

‘ Food of Sudras of the following classes should be eaten—viz—cultivating tenants, friends of one's family, cowherds, menial servants, barbers, and those who offer themselves (to serve)

(*Manu, Chap IV 253*)

These classes practically include all the present classes of sudras.

Thus it will be seen that the Hindu Law, far from prohibiting, enjoins the eating of food of each other among the four *barnas* or castes.

Other Hindu law-givers, viz., Yagnyabalkya, Parashar, Yama, Vyasa have in their respective Codes of law confirmed the opinion of Manu that food of certain classes of sudras can be eaten by men of twice-born castes, thus :—

दास्य नापित गोपाक्ष कुक्षमिश्राश्चैरिष्य

एते शूद्रेषु भोज्यान्ना वद्यात्मानं निवेदयेत् ॥
(पराशर संहिता ११ अध्याये)

"Food of the following classes of sudras may be eaten:—servants, barbers, cowherds, tenants of land, friends of one's family, or one who offers himself (as a friend, or servant)"

(*Parashar, Chapter XI*)

The above verse also appears in the code of Yama as its second verse.

नापितान्वय मित्रार्थशीरिणो दास गोपकाः
शूद्राणामप्यमीषान्तु भुक्त्वा न्नं नैव दुष्यति
(व्यास सं० ३ अ०)

"(One) is not defiled by eating the food of the following classes among Sudras.—barber, friend of one's family, tenant of land, servant, and cowherd "

(*Vyas 1, Chapter III*)

शूद्रेषु दास गोपाश्च कुलमित्रार्थशीरिणो
भोज्यान्ना नापितश्चैव वद्यात्मानं निवेदयेत्
(याज्ञवल्क्य १ अ० १६६)

"Food of the following among the Sudras can be eaten:—servant, cowherd, friend of one's family, tenant of land, barber and one who offers himself up."

(*Yagnyabalkya, Chapter 1. 166*)

The ordinances of Hindu law heretofore quoted prove that the four castes of Hindus are allowed to eat food of each other. The following quotation from Manu further proves that food offered by other than Hindus can also be eaten.

एषोऽन्नं सूक्ष्मं फलं मन्त्रमभ्युद्यतस्य च
 सर्वतः प्रतियज्जीवाणामप्यस्य हविषाम्

(मनु संहिता ४ अ० २४७ श्लो)

"The following may be accepted *from all*—fuel, water, roots, fruits, food offered without being asked for, honey, protection and cash presents."

(*Manu, Chapter IV. 247*)

It might be asked that if there were no restriction of food whatever in ancient times why were the above injunctions needed and why do the modern Hindus generally observe the restriction? The following explanation, however, will solve this apparent difficulty.

The Hindu law-givers had issued edicts against eating the food of sinners and unclean people as follows :—

मत्तं क्रुद्धातुराणाञ्च न भुञ्जीत कदाचन
 केच कौटावपन्नाञ्च पदा स्पृष्टञ्च कामतः
 (मनु संहिता ४ अ० २०७ श्लो)

"(Food of) a drunken, or mad, angry, or sick person should never be eaten, nor that defiled with hair or an insect, or that intentionally kicked."

(Manu, Chapter IV 207.)

भ्रूणघ्ना वेक्षितश्चैव संस्पृष्टश्चाप्युदक्यया
 यतश्चिन्तावस्त्रौढश्च शुभा संस्पृष्ट मेवच
 (मनु संहिता ४ अ० २०८ श्लो)

"(Food) seen by an infanticide, touched by a woman in her courses, tasted by a bird, or touched by a dog (should not be eaten) "

(Manu, Chapter IV 208)

गवा चान्नं मुपघ्रातं घृष्टान्नञ्च विधेयतः
 गणान्नं गणिकान्नञ्च विदुषाञ्च जगुष्यितं
 (मनु ४ अ० २०९)

"Food smelled by a cow, cried food,* in particular, food of a mess, food of prostitutes, and food

*"Cried food" means food offered with a loud cry on occasions of festivals thus "Let hungry people come forward and partake of this meal.

hated by learned men (should not be eaten")

(*Manu, Chapter IV. 209*)

अनिष्टस्तस्य षष्ठस्य पुंसस्य दानिकस्य च
मृत्तं पर्युषितञ्चैव शुद्रस्योच्छिष्टं मेव च
(मनु ४ अ० २११)

"(Food) of one who is blamed (as a great sinner), of a eunuch, of an adulteress or of a braggart, (should not be eaten); nor stale food, nor that which has become sour, nor the residue of a Sudra's plate."

(*Manu, Chapter IV. 211*)

पिशुनान्तिनोयान्नं क्रतुविक्रयिणस्तथा
भैक्षूपतुल्यवादान्नं कृतघ्नस्यान्नं मेव च
(मनुः ४ अ० २१४)

"Food of a wicked man, of a liar, of one who sells his pious deeds, a cheat, a taylor, or of an ungrateful person" (should not be eaten).

(*Manu, Chapter IV. 214.*)

अवीरास्त्री स्वर्णकार स्त्रीजित ग्राम बाजिनां
मख विव्रदि कर्म्मार तन्तु वाद्य श्वजीविनाम्
(वाचस्पत्य १ अ० १६३)

"(Food should not be eaten) of a woman who has neither brother nor husband (to protect her), of a Gold-smith, of a man governed by his wife, of a

priest, of a vendor of arms, of a black-smith, of a weaver, or of a dog-keeper "

(*Yagnyabalkya, Chapter 1 163*).

It seems rather unreasonable to forbid food of artizans, but it was probably due to their being considered men of low professions. But it is significant that food of such Brahmins was also forbidden as were mercenary priests, professions nowadays considered respectable.

परपाकं निवृत्तस्य परपाकं रतस्यच

अपचस्यच भुक्त्वाकं दिवसान्द्राद्यणं चरेत् ।

अपचस्यच यद्दानं दातुं चास्य कुतः फलम्

दाता प्रतिग्रहीताश्च द्वौ तौ निरव गामिनौ ॥

"A twice born man who has eaten food of one who does not provide food for others, or of one who lives on the food of others, or of one who does not give alms, must expiate his sin by the *Chandrayana* rite. The charity of one who does not give alms is useless, for both the giver and the receiver go to hell "

It will be seen from the foregoing quota-

tions that food restrictions were only imposed with the object of preventing association of respectable men with sinners, or unclean, or low persons. In course of time, pride and vanity made these restrictions encroach too much upon freedom, so that those who considered themselves to be of higher castes, or purer, avoided the food of their supposed inferiors. The relic of the good old custom, however, continued in the Punjab, the original abode of the Aryas, where all Hindus up to this time eat food of each other without restraint. Food of others than Hindus would also have been acceptable had it not been for the forbidden meat in which the foreigners indulge.

Appendix 1

MARRIAGE OF HINDU WIDOWS IS ALLOWED BY THE SHASTRAS.

The ancient sages of India were called *Rishis* or seers, *Munis* or thinkers, because they "saw" the principles of the Hindu laws and "thought" over them. Among the present generation of Hindus, on the contrary, there are very few who reason upon their laws. In fact, it is generally considered an act of infidelity to do so. The generality of the orthodox people in every religion attach more importance to the letter of the law than to spirit; but strange to say, the Hindus, in many cases, follow neither the letter nor the spirit of their laws, but blindly follow the custom handed down to them by their *Immediate* ancestors.

The legality of widow-marriage is not only in accord with the spirit of the *Shastras*, but is established by the direct injunction of the *Dharma Shastras*, as first pointed out by the celebrated Pandit Ishwar Chandra Vidyasagar

of Bengal, then by Vishnu Shastri of Bombay, and Pandits in other parts of the country, yet the majority of the orthodox Hindus still doubt that there are authorities in the *Shastras* in favor of it. We, therefore, need make no apology to our readers for giving here a few quotations with their translations on the subject.

The following passage is from the *Dharma Shastra*, or laws of Parashara Rishi, which are intended for the *Kali Yuga*, the present iron-age:—

नष्टे नृते प्रव्रजिते ह्यीवैव यतिते यतौ ।
पञ्च स्थापयन् नारीणां पतिरन्योविधीयते ॥

“If the husband deserts (his wife), or *if he dies*, retires from the world, becomes impotent or fallen (religiously) ; in any of these five cases of affliction, (the wife) is allowed (to get to herself) another husband ”

The same passage with further amplification occurs also in the *Narad Sanhita*, thus:—

नष्टे नृते प्रव्रजिते ह्यीवैव यतिते यतौ ।
पञ्च स्थापयन् नारीणां पतिरन्योविधीयते ॥

यद्यौ वर्षाण्य पेक्षेत ब्राह्मणो प्रोक्षितं पतिम् ।

अप्रसूतातु चत्वारि परतोऽन्यं समाश्रयेत् ॥

अत्रिणा षट् समाश्रित्वेदप्रसूता समाश्रयेत् ।

वैश्या प्रसूता चत्वारि देवर्षिलितरावसेत् ॥

नगृह्णावाः क्षत काष्ठ एव प्रक्षितयोषिताम् ।

जीवति श्रुवमायेतु स्यादेव द्विगुणो विधिः ॥

“ If the husband deserts (his wife), or if he dies, retires from the world, becomes impotent, or fallen (religiously), in any of these five cases of affliction, (the wife) is allowed (to get to herself) another husband.

The wife of a Brahmin should wait for eight years for her husband who has left home, but, if she has not begotten any children she need only wait for four years and then take to herself another (husband)

The wife of a Kshattriya should wait for six years but one who has not got children for three years only.

The wife of a Vaishya, if she is with children, should wait for four years, otherwise for two years only.

No such time is fixed for the wife of a Sudra (who can marry another husband whenever she likes) if her (first) husband has gone away.

The time mentioned above should be doubled

if the wife learns that her first husband is alive.

The following passage occurs in Manu:—

वा पत्यावा परित्यक्ता विधवा वा स्वयेच्छया ।

उत्पाद्येत्पुनर्मुखा स पुनर्मव उच्यते ॥

“ If that woman who has been divorced by her husband, or who has become a widow, marries again and begets a child, that child is called *punarbhava*, i. e. ‘one born of a woman married again’ ”

Yagna Balkya, the great Hindu law-giver, next to Manu, says:—

अद्यता च द्यता चैव पुनर्मु संस्कृता पुनः ।

“ If a woman, whether she has lived with her former husband or not, marries again she is called *punarbhava* i. e., married again ”

There is a *Shruti* of the Vedas also on this subject, viz. :—

उदीर्ष्वा नार्यमि जीव क्षोकमिता सुमेतमुपशेष एहि ।

इहताग्रामस्य द्विषीक्ष्यमेतत्पुनर्निरुपममि कथ्यश्रुव ।

“ O woman! Thou art lying by the side of your dead husband. Get up, come to the world of the living, and be the wife of that *second husband* who may take hold of thine hands i. e. marry thee.”

This advice used to be offered to a widow in the *Vedic* ages, when her husband was laid on the funeral pyre, and she used to lie by his side. It is evident from the text that, in the *Satya Yuga*, or the golden ages, widows were not consigned to the fire with the corpse of their husbands, as it became unfortunately the fashion in latter days till the cruel custom was abolished by our benign Government, but were advised religiously by the priests to marry another husband.

We pray to God that the golden age may return to rescue the millions of Hindu widows from the thralldom of tyrannical custom.

Appendix 2

CHILD-MARRIAGE.

CHILD MARRIAGE is one of the two great evil institutions which have been the ruin of this country. Something might be said in favour of caste, for it is maintained by a class of intelligent and educated persons, with some show of reason, that the institu-

tion at one time did India some good towards the improvement of her arts and manufactures; but nothing could be said in defence of child-marriage. This institution, more than any other, has contributed to the physical degeneracy of the Indian people and their extreme poverty. That physical degeneracy and poverty alone are factors, powerful enough to convert a manly, brave, independent, intelligent and noble nation into a race of cowardly, slavish, obtuse and selfish men, must be evident to all who can think for themselves.

An institution which produces, or contributes to the production of, so many evils of such gigantic magnitude, might very fairly be called a monster-evil, and a volume of more than a 100 pages could be written on the subject without exhausting it, particularly because the question of child-marriage involves not only that of religious sanction, but also that of religious injunction. We shall deal with the subject briefly, for the space at our disposal would not admit of an exhaustive discussion of the question.

We will first take up the historical aspect of the subject. Did child-marriage exist in ancient

India? is the question we propose to answer in the first place. It would be rash to say that child-marriage was a thing unknown in ancient times in this country, but this much could be said with perfect truth that even if it did exist, it never existed in ancient India as an institution enjoined, or even sanctioned, by religion. It must be understood that we are here referring to the Aryan races of the country, for in ancient Indian literature, which is almost a purely Aryan one, we find little or no record of the manners and customs of the non-Aryan races unless the caricatures we find of them in the works left by their conquerors be called by that name. So far as the male population were concerned, it can be said without any fear of contradiction that even early marriage, not to speak of child marriage, did not exist among them, for the rule is clearly laid down in the *Shastras* that a twice-born should devote himself to instruction and study under a *Guru* till at least his thirty-sixth year. It is on the completion of this *Brahmacharyashram* or student-life that he was enjoined to marry and enter into *Grhasthashram*. Thus, it must be evident that, in ancient India, it was wrong, if not impossible, for a twice-born

to marry before he was six and thirty years old. We do not know on what grounds our *Rishis* fixed the minimum of marriageable age in men at thirty-six; but, whatever their reasons, there can be no manner of doubt that the age fixed by them is even higher than what modern science declares to be the minimum of marriageable age in men. Medical Science has proved beyond question that before a man has attained to his 24th or 25th year his physical constitution does not reach its full development. It is very probable that our forefathers knew this scientific truth, for the fact of the minimum limit of marriageable age in men having been fixed at a higher limit is not, on any other assumption, capable of satisfactory explanation.

Now, as to the marriageable age of women in ancient India. The *Shastras* are not so unanimous on this point. The truth seems to be that though there was no absolute bar to child-marriage in women, as there was in men, it was nothing like an institution, at all events among the Aryan races of the country. But it ought, in justice to the non-Aryan population of India, to be observed in this place that it is extremely improbable that there was

child-marriage among them, for even at this distance of time it can be seen by any body with eyes in his head that the aboriginal races of India dwelling on our hills and mountains, who have never come in contact with the Aryan settlers of the plains, have no child-marriage among them. Men, among them, marry when they reach manhood, and women when they reach womanhood. Child-marriage in women, though not absolutely prohibited, had not, it is certain, the countenance or sanction of the "men of light and leading" in ancient India. Here is a well-known *Shloka* on the subject —

कन्यायैवं पाञ्चनीया मिश्रणीवाति यवतः ।

इवा वराव विदुषे चनरत्नमन्विता ॥

The *Shloka* means.—"The daughter is also to be reared up and educated (by the father) in the same manner (as the son), and given with jewels and money (dowry) to a learned bridegroom" Now, it has been seen that in ancient India it was the duty of every twice-born to study the *Shastras* under his *Guru* till at least his thirty-sixth year, and, if it was the duty of every father to educate his daughters also "in the same manner," it must be

evident that there could have been but very rare instances of early marriage of girls, not to speak of their marriage in childhood. Here are two more well-known lines :—

अजात पतिमर्त्याहमज्ञातपतिसेवनाम् ।

नोहास्येत् पिता बाला मज्ञातपत्यैश्चासनाम् ॥

The meaning runs —“The father should not give in marriage his daughter who does not know the respect and honour due to the husband, who has no knowledge of the duty she owes him, or who is ignorant of the laws of religion.” Now, our readers require no prophet to tell them that a young woman of even twenty summers could know but little of the laws of religion.” It must, thus, be evident that the *Shastras* are against early marriage, not only of men, but also of woman. The *Shlokas* on the subject ascribed to a Rishi, no doubt, support early, nay even child-marriage, but it has been held by a scholar like the late Pandit Swami Dayanand that they are interpolations of a recent date made by some interested Pandit. And the Swami's view seems to be very reasonable. The *Shlokas* we have quoted are of the highest authority and of a very

ancient date, as any Sanskrit scholar will say, and no end of such *Shlokas* could be quoted, while but very few verses could be quoted in support of child-marriage. In the *Svayamvara* system we have an evidence of the truth of Swami Dayanand's view above indicated, Shakuntala, Damayanti, Indumati, Draupadi and others in fact, almost all women famous in ancient Indian history or literature—chose husbands for themselves, and that in the midst of assemblages of kings and other potentates. And these women, whose names are honoured in every Hindu household to this day, are described as ladies of "killing" beauty, very fair education and charming accomplishments. There can, thus, be little doubt that the detestable *Shlokas* ascribed to *Dharm Shastars*, were the work of some interested Pandit of no distant past. The *Shlokas* themselves offer internal evidence of this. They say that the man who keeps his daughter unmarried after she has completed her tenth year, and his ancestors up to the fourteenth degree, drink of her *Rajas* or monthly discharge. Now, this kind of gross indecency could not have been perpetrated by any great Hindu law-giver. We, therefore, maintain that such *Shlokas*

should find no place in the *Dharm Shastars*, and that the Hindu scriptures are against child-marriage aye, even early-marriage, and since in ancient India, as in modern, the *Shastras* were the guide of the people, it must be evident to all thinking men that child-marriage, though not absolutely proscribed was an institution abhorred by our forefathers. Sushrut, the greatest of ancient Indian medical men, says (we wish we had space enough to enable us to reproduce his verses on the subject in this place) that children born of girls below sixteen years must be either *vikalanga* a person one or more of whose limbs are out of order, : *e*, (incapable of performing their functions), or very weak and short-lived. This is, again, another instance of the wisdom of our ancestors, for Western science has only recently come to the conclusion that girls should not marry before at least two or three years have elapsed after the establishment in them of the monthly discharge. Thus, for the various reasons given above, it can be safely asserted that if child-marriage or even early marriage, at all existed in ancient India, it was confined to very few people, and existed in spite of the teachings of the *Shastras*.

Appendix 3.**CHILD-MARRIAGE.**

Some people hold Manu responsible for the origin and continuation of the custom of child-marriage, for it was Manu, who according to him laid down that a girl of 8, 9 and 10 years was fit for marriage. We admit that Manu enjoined the marriage of girls before they reach the age of puberty, but he and other Hindu authorities have also allowed the marriage of girls at an advanced age under certain circumstances. For instance, we can do no better in support of our position than to refer the reader to the fact that Manu married his own daughter when she had arrived at her mature age. We see no reason why the latter permission, supported by his own example, should not be availed of by the Hindu fathers without violating the religious injunctions. At the same time we may mention parenthetically that early marriage of boys is entirely opposed to the spirit of the *Shastras*, the earliest age of the marriage of a man is declared by Manu to be twenty-four. We quote below some of the authorities in support of the marriage of girls at an

advanced age :—

काममानव्याप्तिष्ठेद्दृष्टव्येकवर्त्तुमत्यपि ।

नचैवेनां प्रवच्छेत्तु गुणहीनाय कर्हिषित् ॥

(मनुः अध्याय ९।८२।)

"A girl may remain at (her parent's) house, even after menstruation, till the end of her life, but she should never be given (in marriage) to a man, destitute of good qualification "

(Manu Chapter IX, 89.)

This ought to convince an orthodox Hindu that there is in reality no sin in keeping a girl unmarried even when she has become a woman

अमाजूरिवदिषीः सचासती समानाद्वा

सदसञ्ज्ञामिषी भगम् ॥

(ऋग्वेद मंडल २ अ० २ सूक्त १७ मंत्रं ७)

"O Indra ! as unmarried girls who become old at the house of their parents ask for the supply of their wants to the elders of their house, so do I also pray for the supply of my wants to thee"

(Rig Veda Mandala II, Chapter II, Hymn 17, Mantra 7)'

This old Mantra of the Rig Veda proves that in the Vedic age or the Satya Yuga girls often used to remain unmarried at the homes of their parents till they became fully grown up ladies, and this was

allowed by the Vedas. Why should not the same permission be availed of by the parents and the girls now-a-days, so long as a good match is not secured?

Appendix 4

MARRIAGE.

WE purpose in this article book to show the injurious customs prevalent in this country in connection with that great event of human life called "Marriage," so that our readers may see why their reformatations are urgently needed.

One of the greatest evil customs is that the parties in the marriage are never allowed free choice, except in the case of the man who is independent, and who has not his parents or guardians living. There is, we admit, at the outset, some reason in this custom, and that is, that young persons are often liable to be so overcome by passion, or unexperienced, as to be unable to make as good and prudent a choice for themselves as their more experienced guardians would make; and that is, why even in the civilized countries, where free choice has full play, matches frequently

prove unhappy, and numerous divorce suits are instituted as the result. But on the other hand, we see that the evil results of compulsory marriages are so obvious and so preponderating that, were the people not slaves of custom, such marriages would have been long ere this events of the past. To remove, therefore, the evils attending both the systems, it is obviously desirable that in every marriage, there should be, as far as possible, the free choice of the parties personally concerned, and the sanction of their parents or guardians, before a marriage is celebrated. But suppose there be difference of opinion in regard to a match between the parties and their guardians. This can only be in two cases, (1) when the parties themselves are unwilling to join in wedlock, and (2) when they are willing, but their guardians, or the guardian of one of them, does not agree. In the first case, it is hardly necessary to explain why the marriage should not take place, while in the second case, the parties ought to wait till they gain sufficient experience of the world before they form the marriage contract contrary to the wishes of their guardians or one of the guardians; the laws of civilized nations, therefore,

generally lay down a limit of age, both for the man and woman before which they should not act in opposition to the wishes of their guardians, for instance, in the case of marriage under Act III of 1872, this limit has been fixed at the age of 21. This is the best custom, and our fellow-countrymen ought to adopt it, if they wish to avoid the unhappy results of compulsory marriage on the one hand, and a hasty marriage on the other. Our country is teeming with misery owing to the non-observance of this good custom. Early marriage which has been gradually introduced would have been impossible if there were a law that no marriage would be valid, in which the principle of free choice was disregarded. The case which cropped up in Bombay the other day, in which Mr Justice Pinhey gave a decision based on enlightened principle which our Conservative contemporaries are unwisely attacking, and thousands of other cases resulting in polygamy, desertion, adultery, silent, bewailing, which have become matters of every-day—occurrence, and are therefore, scarcely noticed by the public, are owing to the want of such a law. Hence, every patriot and true well-wisher of his nation ought to put his

shoulder to the wheel of reformation in this matter. It is well-known that the custom of *swayamvara* in which a girl was allowed to choose her own husband prevailed in the good olden days. The most renowned and happy marriages of Sita, Damayanti, Rukmini, Draupadi, &c, took place on this principle. Hence, it would not be contrary to the *Shastras* to revive the custom of free choice. Some people might argue that in certain *Shastras* early marriage is enjoined on the ground that if a girl is not married before she menstruates, her parents will get her menses for drink in the next world ! They ought to know that every precept of Hindu Law has an object in view, and that the punishments mentioned are often terrifying than real. In this case, the object is only that the parents may not be negligent as to the necessity of securing a good match for their daughters, for if it were not so, the following ordinances of Manu would have no scope :—

कामनामरणासिद्धेदृश्ये कन्यसुं न त्वपि ।
 न चेवेनां प्रयच्छेत्तु युय हीनाय कर्हिचित् ॥
 अनुः २ । ८८ ।

“A girl even after menstruation may rather remain for her whole life time at (her parent's) home, she should

never be given to a man who is not qualified "

Manu IX, 89

त्रौणिवर्षाण्युद्दीक्षेत कुमार्यृतुमती सती ।

उद्धन्तु कालादितस्माहिन्देत् सदृशं पतिं ॥

मनुः ८ । ८० ॥

" A girl should wait for three years after her menstruation After this period she may choose a suitable husband (for herself) "

Manu IX, 90

अदीयमाना भर्तारमधिगच्छे यदि स्वयम् ।

नेन किञ्चिद्वाप्नोति न च यं साधिगच्छति ॥

मनुः ८ । ८१ ॥

" If a girl who has not been given to husband (by her parents or guardians) contracts a marriage her self, she does not commit any sin, nor to whom she marries "

Manu IX, 90

Thus it is evident that the principle of free choice has not only the sanction of reason, but also of Hindu Law

The next evil is the *parda* system, and consequent want of education of females, for unless the *parda* system is removed, at least to the necessary extent, and girls are educated, they cannot have the

chance of making a free choice. The chief plea of the advocates of the *pardah* system is that it preserves chastity more than the "liberty system." We have stated in our last issue, that we do not advocate unlimited and clandestine intercourse between opposite sexes. But there should at least be so much liberty given to females that they may be able to attend public female schools, and associate with men and be allowed to converse with them in social gatherings and on public occasions, as the Hindu ladies in the Deccan do. No one can say that Hindu ladies in the Southern Presidencies are for that reason less chaste than those in the Bengal Presidency. Europeans give balls, dinners, &c, to promote social intercourse, we cannot introduce the custom of balls among us, but on occasions of dinners and numerous other social gatherings, it is desirable that, at least among the social reformers, native ladies and gentlemen should meet and converse with each other, and allow children of both sexes to do the same. This system, while avoiding the abuse of extreme liberty and clandestine interviews, will make the members of the native community familiar with each other, and give them opportunity of contracting matrimonial alliances on the principle of

of free choice.

Another evil custom which is a bar in the way of happy marriages and of making the natives a nation is the restriction of choice among a limited number of *Jatis* or subcastes. We see no reason why such Hindus as are prepared to make reformatations up to the extent allowed by the *Shastras* should not avail themselves of the privileges allowed by the Hindu law.

Manu says—

शूद्रैव भार्या शूद्रस्य श्रावस्त्राचवियं कृते ।

तेच स्वाचैव राज्ञश्च ताश्च स्वा वाग्धनम्न ॥

मनु. ३।६३ ॥

" A Shudra only can be the wife of a Shudra, or one of a menial caste. The Vaishya or a man of the industrial and trader's caste can according to the law, have a Shudra or a Vaishya for his wife. The King (or a man of the military caste) can have a wife from both the foregoing and his own caste. The first born (or a man of the sacerdotal caste), can have (for his wife) a woman of the foregoing three and his own caste "

Manu III , 13

Although the ancient Hindu Law allowed a Shudra wife to a man of a higher caste, yet as *Shudra* was Non-Aryan, Manu deprecated matrimonial al-

liances between that caste and one of Aryan blood. But when such mixed marriages did take place, he declared the following law as to the caste of the offspring —

जातो नार्यामनार्यं वामार्यादार्यो भवेद्गुणैः ।
जातोऽप्य नार्यादार्याचारनार्य इति निश्चयः ॥

मनुः १० । ६० ॥

“(A son) born of a Non Aryan woman by an Arya becomes Arya by (his good) qualifications But (one) born even of an Aryan woman by a Non Aryan is surely Non-Aryan ”

Manu X., 67

The castes mentioned above are, however, fixed by qualifications and not by birth only, for says Manu -

शूद्रो ब्राह्मणतामेति ब्राह्मणयेति शूद्रतां ।
क्षत्रियाज्जात मेवन्तु विद्या दैश्यात्तथैव च ॥

मनुः १० । ६५ ॥

“A Shudra attains to Brahmanhood and a Brahman to Shudrahood, Similarly (one) born of a *Kshatriya* or of a *Vaishya* ”

Manu X., 65.

Appendix 5 D I V O R C E.

संवत्सरं प्रतीक्षेत दिपन्ती, योषितं पतिः ऊर्ध्व ।

संवत्सरात्त्रिणां दायं हर्त्ता न संवसेत् ॥

मनु ६।७७ ॥

"Should a woman hate her husband, the latter should wait a year for her, after which he should take off her ornaments, &c, and no longer cohabit with her "

—*Manu Chap IX, 77*

वन्ध्याष्ट मेधिवेद्याब्दे दयमेतु मृत प्रजा एका-
दये स्त्री जननी सदास्वप्रियवादिनी ॥

मनु ६।८१ ॥

"The husband of a woman who has been barren for seven years may re marry, of one whose children habitually die may remarry in the tenth year, or one who gives birth to female children only, in the eleventh year, but the husband of a quarrelsome woman may re-marry at once "

—*Manu Chap IX, 81*

The above proves that in certain cases the husband is at liberty to divorce his first wife and marry another

No, as regards the right of woman to divorce her husband and re-marry, we have quoted in our last issue a passage from *Parasar*, allowing a woman to re-marry during the life-time of her husband in five cases It is obvious that such marriages could not be contracted without divorcing the first husband, we Will now quote a *Sruti* from the Athar-

va Veda on the same subject—

या पूर्ववतिं वित्वा शान्यं विन्दते परमपञ्चोदनं च
तावज्ज ददाती न वियीषत । समानं लोको भवति
पुनर्भवा पर पतिः योजं पञ्चोदनं दक्षिणा ष्यो-
तिषं ददाति ॥

अथर्व वेद ८ । ५ । २७ ॥

"I a woman, who after having *know* one husband, marriage another, gives in charity, in company of her husband, *Ajpanchowdan* (a kind of food), she will never be separated from her second husband, she, after death, attains to the same heaven as her second husband if the latter also gives money as well as *Ajpanchowdan* in charity."

Atharva Veda, IX n 27 and 28.

The above proves that divorced Hindu wives re married in the ancient time

Our own views may differ in many respects from those of Manu and other law-givers Yet there is no reason why we should not give out misunderstood by the Manu and other law-givers Yet there is no reason why we should not give out the views of the ancient Risis when they are misunderstood by the Modern Hindus.

Appendix 6

REFORM FROM WITHIN.

ALTHOUGH it is one of our principles that what

is good should be accepted from every where, yet for those who cherish a national pride and are averse to make any social reform at the example of foreigners, we can point out that as our country can meet all the physical wants of our nation, even if it be cut off from commercial relation with all other countries, so it has all the examples of the necessary social and religious reforms within itself

Freedom for both sexes is the first means of reform. The Hindustanis, the Bengalis, and to some extent the Punjabis, follow the evil custom of keeping their ladies concealed within the *Zenana*, but the women of the Deccan and the Himalyan hills enjoy as much freedom as is necessary for their physical as well as mental development. If the former wish for reform from within, they can easily follow the example of the latter in this respect. We know several of our up country friends, when they are in Bombay or Madras with their families, would give their ladies full liberty to drive in open carriages, to walk with unveiled face in the bazar, and to attend public meetings, but they dare not do so when they are in their native provinces. So the reason why they grudge female liberty is not that they conscientiously believe it to be wrong, but that

they have not the moral courage to bear the taunts of the custom-worshippers for introducing a novel custom, although that custom is quite a national one, and which their ancestors, who lived in the former *yuyas*, followed, and which their brethren who live in the neighbouring provinces still adhere to. We would, therefore, exhort these friends to be more manly, and to fear not to make a little sacrifice for the good and liberty of their better halves and their future generations. To those who really dread evil result from female emancipation, we would earnestly suggest a sojourn in the Deccan together with their families so that they may have the means of personally witnessing the advantages of freedom, and of thus allaying their fears. It is obvious that unless women in any society enjoy sufficient freedom with, of course, necessary safeguards, they cannot have sufficient education, or that training which would make them strong enough to resist temptations, and to be able to lead life, if circumstance compels them to do so, without much dependence upon their male relatives.

The Deccanese and the Hindustanis are too much enslaved to the superstitious customs of food restrictions. They would be induced to shake off their

prejudices in this respect to some extent if they sojourned in the Punjab, where the Hindus of all the four *Varnas* freely partake of food cooked even by a Shudra. This freedom is not only maintained by the example of the Sikhs or the teachings of Gura Govind Singh, but is also allowed by the *Dharam Shastras* or Hindu Law from which we have given sufficient quotations in a previous issue. We know that Hindus are nowhere *entirely* free from food restrictions, but the customs of the Himalayan Buddhists and the ordinance of one of their principal *avatars*, which is reverentially followed at the *Jagannath kshetra* by even the highest of the Brahmins, should be considered standing examples for those enlightened Hindus who would be free from the food prejudices. But some might say *cui bono*, what will the Hindus gain by getting rid of the custom of food restriction? Our reply is, it will tend to make them, a united nation, and, share all those advantages which our ruling race possesses by travels to, and sojourn in, other countries, nay, it will restore to them one great element of humanity of which they have been deprived by their superstitious custom, they will learn true hospitality and draw closer to mankind in general.

than they are at present

As the butcher minces the carcase of a slaughtered animal into innumerable pieces, so has the caste system, after taking away the life of the Hindu nationahty, divided it into innumerable sub-castes and clans which cannot contract matrimonial alliances among themselves. That it was not so in the ancient ages we have proved by ample quotations from the shastras in our series of articles headed "Caste " Although the Hindus throughout the country have given up the old practice of inter-marriage, yet the hill tribes of the Himalayan range have preserved that freedom to some extent, not to say of the thousand of cases of free unions or illegitimate marriages which constantly take place between members of different castes. At any rate, the Hindus can never be a united nation until all the unnessary marriage restrictions are removed, and every person has a free choice to select his, or her, partner for life from any caste, and contracts a regular public, instead of a clandestine, marriage

Marriage and food restrictions are the two fangs of the Serpent of caste; strike them out and the caste system becomes at once harmless Natural caste prevails in all nations of the earth, and we are not

opposed to it. Let the true caste principles of the *Shastras* be observed by all means, that is to say, let those persons be called Brahmins who really follow sacerdotal advocations, or are solely engaged in learning, teaching and preaching; those who are engaged in military or political duties be called Kshatryas, traders merchants, artizans, manufacturers, cultivators, farmers, in short, the masses of the people, be called *Vaisyas*, as in days of yore, and the menial servants only (there being no existence of the class of slaves now) be called Shudras. This will be in the spirit of the *Shastras*. But let no reformer give his countenance to the artificial hereditary caste which has sucked the life-blood out of the Hindu nation

The custom of enforced widowhood is observed chiefly by the higher castes, the lower castes of Hindus give the privilege of remarriage to their widows. This well-known custom in the Punjab is called *Chaddardalna*. There is no reason whatsoever, except vain pride, why the higher castes should not extend that privilege to their weaker sex. Its legality according to the *Shastras* has been fully proved. Moreover, all castes of Hindus allowed this privilege to their widows in the ancient ages, it was only

ERRATA.

Page	line	For	Read
1	2	Sat	Satya
,	10	the caste	caste
"	12	pnbilosophically	philosophically
"	20	सर्व	सर्व
2	2	brahma	brahma
3	4	sajati	sajati
"	28	गुणवान्	गुणवान्
4	7	shastaras	shastras
"	9	Dwapra	Dwápara
"	११	अक्षमाणां	अक्षमाणां
"	१२	शारङ्गी	शारङ्गी
"	१४	उत्कर्षयोषित प्राप्त	उत्कर्षयोषित प्राप्ता
"	17	Sharang	Shárang
५	१२	२ अ० २६८	२ अ०, २६८
६	३	आसत्	आसत्
"	"	कैवर्त्याः	कैवर्त्याः
"	४	विप्रत्न	विप्रत्नं
8	1	Babhrabahan	Babhru-vahan
"	४	कौरव्यो	कौरव्यो
"	५	मृगपी	मृगपी

Page	Line	For	Read
"	७	तस्मात्	तस्मात्
"	११	सम्	सम्
"	15	Ulupi-Pannagi	Ulupi the Pannagi
9	19	the caste	the same caste
१०	१	देवयानी	देवयानी
"	२	पुराणे	पुराणे
"	4	Daughter Ushanasa	Daughter of Ushanasa
"	19	sat	satya
११	२	सत्यं च	सत्यं च
"	"	लक्ष्मणम्	लक्ष्मणम्
"	६	लक्ष्मणम्	लक्ष्मणम्
"	७	वर्णा	वर्णा
12	2	Peason	person
"	२०	कलीङ्गव	कलीङ्गव
"	२२	सन्तति	सन्तति
"	२४	तू	तु
13	20	A higher and higher	higher and higher
"	२३	वैश्वत्	वैश्वत्
१४	१८	सोप्यथ	सोप्यथ
"	24	Bitahavya	Bitahavya
१४	१४	भृगूष	भृगूष
"	२१	ययो	ययो
"	२२	मुक्ता	मुक्ता
17	1	Brahmabadi	Brahma-vadi.

Page	Line	For	Read
18	18	<i>Part</i>	Part
१८	५	भवेद्	भवेद्
"	8	sprung	sprang
29	9	Parumidha	Purumidha
"	१५	कौरव्य	कौरव्यो
"	१८	श्लोक	श्लोकी
"	14	ascetic	ascetic
२१	१	क्षत्रियभुञ्ज	क्षत्रियेभ्यश्च
"	१७	जनमेजय	जनमेजय.
"	22	Janamejaya	Janamejaya
"	"	Prishadhra	Prishadhiru
२२	२४	सरस्वत्या ।	सरस्वत्या
२३	१	दुरुह	दुरुह.
24	2	Surrounded	Surrounded
"	26	man	men
२५	८	परिवारिणीयो	परिवारिणीयौ
"	१५	दहवह	दहवह
"	१७	सौति	सौति
२७	१८	स्वयम्	स्वयम्
"	२०	पुराणे	पुराणे
२८	७	नववापिच	नववापिच
31	3	other was	other, there was
"	15	not it did out	one it did not
33	1	O pot !	(O pot ')

Page	Line	For	Read
"	3	their	thee
34	9	Shastars	Shastras
३६	१	कुमारीय	कुमारीय
"	२	तद्ब्राह्मणेः	तद्ब्राह्मणेः
"	18	up	up
३८	६	ज्ञानः	ज्ञान
४०	१३	ज्वा	ज्वा



VALUABLE INSTRUCTIONS.
TAKEN FROM THE UN-PUBLISHED
BIOGRAPHY

—OF—

Swami Shivganacharya
Founder of the Sadharan Dharma

—AND—

Shanti Ashramas

BY

Swami Shivananda
Manager Shanti Ashrama

—AND—

Editor Sat-Upadesha,
LAHORE.

—

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PREFACE.

In June 1900, Swami Shivanacharya visited Lahore, and at the request of friends, celebrated the Vyasapuja fair at his abode on the bank of the Ravi. Leading men of different sects and societies had attended the fair, where discourses were held and lectures delivered on the doctrines and beliefs of existing religious sects, under the presidency of Ram Tirtha Swami, who was elected Vyasa on the occasion.

Swami Shivanacharya has again visited Lahore this summer, after ten years. But he is about to adopt the life of a Muni. Therefore no Vyasapuja fair, like the last one, can be celebrated this time.

The Swamiji has, however, lately written his auto-biography full of practical lessons. It is in manuscript extending to 600 pages of large size. It will be duly published in parts. In the meantime I have thought it advisable to publish the following instructions as a Vyasapuja present and hope friends of religious tendencies will accept it and find it interesting and instructive and circulate it among deserving persons.

1. Instructions to the students of Barrielly College.
2. ,, to the members of the Imperial
 Cated Corps.
3. ,, to an American lady.
4. ,, to another American lady.
5. ,, to a Vaishnava Sadhu.
6. ,, to a Graduate.
7. ,, to a Pensioner.

SHANTI ASHRAM, LAHORE, }
19th May, 1910. }

SHIVA NAND,
Manager.

Para 58 (b). Instructions to the students of the Barreilly College. India has been from the beginning of the world in possession of those eternal verities that make for spiritual and material progress. In the Satyuga, Treta, Dwapara and the greater part of Kaliyuga, the saints and sages of India have ministered to the religious wants of the world and the emperors of India ruled over the whole civilized world. In those glorious days of India, education, both spiritual and secular, was freely imparted to all the students according to their tastes and tendencies and the requirements of the people. There were Gurukulas and Ashramas and big centres of education in mountains and forests as well as in large cities, such as Kashi, Muthia, &c. Every temple and hermitage contained small Patshalas having their connection with a bigger centre. The students were taught on the broadest principle of love and affection, free from all pecuniary charges. But as there is nothing permanent in this world, where the Law of Change is ceaselessly working, the system of education, for various reasons, became obsolete and the country suffered. The British Government has now taken the education of the students into its own hands. But the education consists for the most part of the material education of the Head only. Until addition is made I would suggest you to read religious books at your leisure time and form some high and noble ideal for yourself.

Para 124. Instructions to the members of the Imperial Cadet Corps, Dehra Dun. However

advanced one may be still there is room for improvement. The method of making progress in a particular line is to provide suitable means for the same. An ideal should be formed and steadily kept in view, for example, some great man himself a renowned leader in that particular line. I have dwelt in detail on this subject in the Sadharan Dharma book (which has since 1905 adopted as a moral text-book in the Raj Kumar Mayo College Ajmere). For your Highnesses the ideal of Sri Krishna, the master of practical statemanship, is highly to be recommended. As members of the corps your duty is to scorn luxury and live laborious boys and listen to the directions of your superiors as good boys do the injunctions of their Schoolmasters. If, along your military training, some arrangement be made for your education in the principles of Government, or lectureships on that subject be established in the existing institution, your training will reach a fair degree of completion. As rulers of the states, your duties and responsibilities are numerous as well as onerous. While on one hand you should make a proper use of your individual faculties, you must, on the other, endeavour to develop the resources of your states and make your subjects happy, contented and prosperous. In every town and village schools for boys as well as for girls should be established. Learning, wisdom and goodness should be respected with due regard to the interests of the state. Efforts should be directed not to let any man remain idle. Ever new industries and callings

should be devised, so that all persons should be busy in one way or another and thus learn to gain their living by honest labour. Moreover, endeavours should be directed towards regulating the number of persons following particular callings; for it is not expedient that too many people should overcrowd one and the same business to the exclusion of the rest and depreciation of other professions. When you take the Government of your respective states into your hands, it would be your pleasant duty to diffuse at large the blessings of education among all sorts of people and then to keep them under control according to the rules of Dama, Sama, Danda and Bheda.

Para 126 (a). Upadesha to an American lady. India is the land of true wisdom and knowledge. The spiritual treasures of India surpass all the riches of the world. One of the mottos of Indian sages is “**सत्यं वद, धर्मं चर**” that is, speak the truth and follow the duty. Dharma is three-fold, viz., (1) *Achara* or duty to one's body and mind, i.e., the reading or hearing of religious books and practising daily the *Vyayama*, *Pranayama* and *Dhyana* exercises. (2) *Uparahara* or duty to the society, i.e., diffusing true knowledge among the people and helping the sick in body or mind. (3) *Prayaschata* or duty to one's Atma, i.e., devoting as much time as possible to go within and realize the in-most-self. What the Indian sages have known and realized by life-long experiences, is the truth that there is but one being in the universe, which being also constitutes the universe. This one being

is Brahm or the universal soul, with which all the material substances are identified and into which all must be ultimately merged. This universal soul has often been compared to a bridge which cannot be crossed by the ignorant, the diseased and the selfish. On crossing this bridge, nights become days, forever refulgent is the region of the universal soul. Every one can realize this universal soul by developing the bodily, mental and moral powers and using them dis-interestedly for the good of humanity

Para 126 (b) I paduka to another American lady. Keep always your mind even and spirits cheerful. Every morning recite the sweet word "Om" the best name for your nameless self. Think and feel and realize the presence of Om within you. Then close your eyes and fix your attention in *Trihuti* the focus of the eyes. Do it regularly and consciously. Ten minutes will be sufficient in the beginning, but increase the time gradually. After finishing this exercise, think calmly what work you have to do each day and do it cheerfully and resolutely. This will make you more and more happy, this will give you more and more consciousness and wonderful powers. Let each and every person know and do this

Para 279 Instructions to a Vaishnava Sadhu
You ought to get up as early as possible, but not later than 5 A.M. Having answered the calls of nature and taken your bath, spend at least one hour in taking bodily exercises and two hours in meditations. *Mahrishi* Manu says :

एकाकी चिंतयित्वा विविक्ते हृतयाजनः ।

एकाकी चिंतयानसि परं नैयोऽस्ति गच्छति ॥

that is let him, in some secluded place, constantly meditate in the divine nature of the soul, for by such practice he will attain happiness. After meditation, you may recite the following prayer of the Yajur Veda from ten to hundred times according to your leisure

तेजोऽसि तेजो मयि धेहि । वीर्यमसि वीर्यं मयि धेहि ॥

बलमसि बलं मयि धेहि । शोकोऽस्योको मयि धेहि ॥

मन्युरसि मनहु मयि धेहि । सहोऽसि सहो मयि धेहि ॥

that is.

Thou art Light give me light

Thou art Energy put energy in me

Thou art Strength, give me strength

Thou art the source of Vitality
give me vitality.

Thou art Anger, give me anger,

(i. e., indignation at wickedness).

Thou art Mercy, give me the quality

of mercy or forbearance.

After reciting this prayer you may do some Paropakar with earnestness and sincerity. You may tell the people the sum total of Rishi Vyasa's teaching :

अष्टादशपुराणेन व्यासस्य वचनं इयम् ।

परिष्कारः पुष्पाव पापस्य परं पीडनम् ॥

that is, there are only two sayings in the eighteen Puranas of Vyasa, viz., Paropakara or to do good to others is virtue and to do harm to others is vice.

Para 432 and following. Instructions to a graduate. If, as you say, you desire to tread in the footsteps of Ram Tirtha Swami, you must know what the world really is and enjoy it.

433. Make your body strong and pure by following the rules of Sharirak Dharma, senses, by Pranayama and heart by prayers. Make your mind independent and well balanced by observing Manasik Dharma and always rely on the infinite powers of your in-most-self.

434. Never be hasty in actions or speech. Never invite thoughts of grief or anxiety, fear or despondency. Never think of injuring any living being; for, behind the senses, the mind and the intellect (whether manifested or unmanifested) there is the omni-present God in every being, the same God as is in yours.

435. Make self-realization your chief ideal. Think of and do such work only as will intensify your desire to realize your ideal. Bear in mind that it is one thing to understand the ideal intellectually and quite another to assimilate the ideal in the daily performance of your work.

436. Observe continence. The highest sort of energy is stored up in the brain. It is called *ojas* in Sanskrit. A man's mental strength is in

proportion to the quality of *ojas* in him. Sexual thoughts, words, or deeds must, as far as possible, be avoided. The more you control sexual energy, the more it will be converted into *ojas*.

437. Self-realization being the highest ideal, success can only be achieved by the greatest concentration of the mind. The more concentrated the mind is, the more power is attained to peep into the mysteries of nature as well as in your own divine self.

438. Learn to concentrate the mind as strongly as possible on one thought at a time. It will be found a very difficult process in the beginning, but you will achieve success by persistent efforts. When the mind is accustomed to dwell on one thought only, make endeavours to suppress that one thought also. By this practice you will find most original and sublime thoughts coming to your mind at your command.

439. Learn to detach yourself, as much as possible, from the connections of your lower-self, the body. The less we are attached to a thing, the less it has power to affect us; and if we are altogether non-attached to a thing, it cannot affect us at all. Keep constantly in view the following advice of Lord Sri Krishna:

“ कर्मस्वीदायि कर्स्वीमा फलेषु कदाचन ” ॥

that is, work, but be not attached either to it or to its results.

440. You can work without attachment by

thinking always that though seeing, hearing, touching, smelling, moving, breathing, in short, acting in any way, we virtually do not do any of these actions. It is the senses that are doing their functions among sense objects. We in reality are mere observers. The actions belong to the mind and body, which are parts of the universal nature and not ours. We are not nature but master of nature.

441. One doing a work with no attachment, that is to say, with no selfish motive, does only good and noble deeds beneficial to all humanity

442. By non-attachment one can defy the powers of outside things to act upon him and can preserve calmness of mind in all conditions. He can find ample time for meditation, contemplation and concentration, necessary to meet success in all material and spiritual pursuits of life. Following these instructions you may enter the world as a master and not a servant. The guiding principle of your life must be *love* for all. You must sincerely adore Ishwara and obey the laws of your sovereign, the incarnation of God in physical form. You must earn your livelihood by honest means and enjoy the world moderately and with discrimination. To satisfy the necessities of life is not evil, to obey the laws of Ishwara and Sovereign is a duty. The satisfaction of ones natural wants does not defile him. Eat and drink according to the necessities of your mind and body. Earnest and sincere endeavours to follow these instructions will make you a second Ram Tirtha

Swami You will yourself enjoy real happiness and will be a cause of happiness to those coming in contact with you. You will also fulfil the prophesy of Ram Tirath Swami which he uttered in a public meeting in the following words: " . . . O princes, priests and people of India 'can you conceive the state of affairs a few years hence? Call it odd and curious, yet I see before me *a world of Swamis*, gods walking on the face of the earth; clay-classifications of man swept away . . ." The graduates of religious tendencies, in these days, can well prove the *world of Swamis*. Should a hundred graduates, (or under graduates) like Ram Tirtha Swami and Vivekananda Swami, come forward, with a firm determination to undergo *tapas*, they would not only themselves enjoy eternal peace but also succeed in spiritualizing the whole universe.

Paras 471 and following. Instructions to a Pensioner. I am glad to know that you have desire to learn Divine knowledge. The first thing for you is to think yourself a master. You have been thinking yourself, for the last thirty years or so, a servant

472. To eradicate this Sanskara of *servant*, you must learn self-respect and self-control, that is, you must respect your higher self and control your lower self.

473 Thoughts like the following should always occupy your mind: - I am essentially divine. I am a part and parcel of the Omni-present and Almighty. I have uttered the holy name of Lord and realized

it and therefore sin and sickness and weakness cannot come to me. In all affairs dictate your own terms to your mind as a master and never be dictated upon by it.

474. Rouse your higher nature. Infinite strength is within you. Believe in this, and you will find yourself, day by day, higher and nobler. Changing the attitude of your mind in this way, you will be able to learn Divine knowledge successfully.

475. You must try to realize the one reality, which is called Brahma in Sanscrit. Realization of Brahma means oneness with it. You must give up personality and personal relations and all that tend to charm the senses.

476. Ponder well on the following couplet :

بہت مصدوق گھر ہے عاقبت کا دار دنیا ہے
اوتھا لےنا یہاں سے اپنی دولت اور وہاں رکھنا

that is, more stable is the house of Aqibat or future state than that of Dunia or the present state. Put away your wealth from here and deposit it there.

477. Make over a portion of your wealth to your relations if they stand in need of it, and the rest to one or more charitable institutions. This is the right use of wealth, especially for an old man like yourself. The sages say that one who makes a good use of wealth possesses a great treasure ; but the miser who hoards up his riches will have no profit. Charity is rich in returns. Charity is the greatest wealth, for though it scatters, it brings no repentance.

478. For one desirous to learn Divine knowledge (Brahm-Vidya) it is most essential to give away his wealth and possessions in charity and live the calm and peaceful life of a hermit. Thus living, he must rely on the bountiful hand of Providence, which is bound to supply all his wants.

479. You must give up all hankerings of the world and the company of worldly-wise friends. Seek the company of spiritual personages and celestial beings. They will always extend their helping hand to you.

480. Sense-pleasures, in which you have been playing like a child up to this time, are transitory-joys of a moment which generally end in misery. You must turn your attention from them to realize your blissful state.

481. Real happiness comes not through the sense-pleasures, but through the knowledge of our Divine Self, which is beyond all conditions and changes, beyond all the powers within time, space and causation. You shall have to rend assunder the veil of Maya (Illusion) and stand forth radiant and glorious in your own Divine Self.

482. From the worldly point of view, even, you are an old man now. Sooner or later you shall have to depart from this world, leaving behind all your worldly connections and dear relations. Give them up voluntarily as all true devotees have done before you.

483. Says an illumined soul: "Life is short and uncertain and is rapidly passing. Each day,

each hour, each minute brings us closer and closer to the end. Are we ready for the change? If not, we should strive to get ready without delay. If there is anything we can do to learn Divine knowledge, let us do it *now*."

484. Says another · "Everything is transient and nothing endures. The glory of the world is like a flower. It stands in full bloom in the morning and fades in the heat of the day. The world is full of changes and transformations, ye who long for life, know that immortality is hidden in transiency. Let all your energy be employed to unfold the fountain of immortality by knowledge. The possession of true knowledge is wealth. Knowledge portrays the Immutable. It reveals the Ever-lasting. It gives into mortals the boon of immortality . . ."

485. Ponder on well O Mr Judge! Be ready for the change, Lose no time in lingering. Otherwise Mighty Death will soon snatch you away from among all your worldly connections.

حان بھان دہ وگرہ از بو بسناد اہل
عہد بو منصف باش اے ہم ابن دکوا آن دکو

That is, Give your life to the Beloved or Death will take it away. Judge yourself, O Judge, which is the better of the two.

486. The more one detaches himself from the sense-objects the more he comes to know that birth and death are alike composition from and de-composition into the same elements, according to the law of karma.

487. While the doing of a karma is transient, its form is permanent. The sight of an object, the thinking of an idea, the performance of an action, all these things pass away, but they leave behind their residua which endure. The products of a man's work in the outside world are of great importance, but more important still are the residua or traces that remain in his mind in the form of Sansakaras.

488. The character of a man consists of his Sansakaras, which are the products of his previous karmas. Each being is determined by its own karmas. It is karma which produces all differences and divisions.

489. Divine knowledge puts a stop to all the Sansakaras and Karmas and therefore to all the differences and divisions. You must try your utmost to acquire Divine knowledge. I believe that some of your good Sansakaras have brought you to my hermitage with an ardent desire to learn Brahm-Vidya. Take full advantage of your Sansakaras.

490. I am glad to notice that you possess a keen intellect and vast book-knowledge. But remember, that all religious books, including the *Vedas* are the shells, the bodies, the garments enveloping the Divine knowledge, which can only be known to the *initiates*. It shall be a pleasure to me to impart to you the un-concealed Divine knowledge (Brahm-Vidya) when you are initiated.

491. The saints and sages, custodians of Divine knowledge, say that all that has been, all that is,

every thing that will be, and every thing that has ever been said is to be found in the Vedas, but the Vedas do not explain themselves. They can only be understood when the guru has removed the garment with which they are clothed and scattered the clouds that veil their celestial light

यस्य देवे परा भक्तिं यया देवे तथा गतौ ।

तस्यै ते कथिता ह्यर्थाः प्रकाशं ते महात्मनः ॥

Om ! Om ' ! Om !!! Joy ! Joy !! Joy !!!

जय । जय ' ! जय !!!

A few of Swami Shivgan Acharya's sayings.

- 1—The chief object of human life is to know and follow Dharma sincerely and earnestly
- 2—Dharma means the harmonious development and discriminate use of all power—physical, mental, moral and social.
- 3—The fruit of Dharma is health, wealth and prosperity in the present life and moksha or salvation hereafter
- 4—Dharma is divided into two parts—Purushartha and Propakara. To develop one's own powers is Purushartha. To help others in developing their powers is Propakara
- 5—It is the duty of every man and woman to know and follow Dharma and enjoy its fruits

Note—Swami Shivgan Acharya's address upto 15th July is c/o Manager, Shanti Ashrama and Editor Sat-Upadesha, Lahore and after that care of Manager, Shanti Ashrama, Mathra, U. P.

श्रीः ।

परमात्मा जयति ।

देवसिद्धिः।

प्रथमभाग.

मुरादाबाद निवासी
लाला जगन्नाथदास संकलित

उसीको

लाला शिवलाल गणेशीलाल के
'लक्ष्मीनारायण प्रेसमें'

धर्मसभा मुरादाबादने छपवाया.

मुरादाबाद.

धर्म समारोहों और धर्मात्मा लोग इसे छपवायें
वा १) सेकड़ा यहाँ से मँगाकर सर्वत्र कहलायें

॥ श्रीः ॥

परमात्माजयति ।

देवसिद्धिः ।

“यामेधां देवगणाः पितरश्चोपासते तयामामद्य
मंधयाग्नेमेधानिनं कुरु स्वाहा” यजुः अ० ३२ मं० १४

पाठकगण वेदगदि सत्शास्त्रों और समस्त विद्वानों का यहाँ मनाते कि देवता मनुष्यों से पृथक् हैं परन्तु दयालु सरस्वती ने सत्यार्थ प्रकाश मुद्रिन मन् १८८४ में पृष्ठ ६६ पर “विद्वान्मोहिदेवाः” शतपथब्राह्मण में इस श्रुति का यह आशय लिखा है कि जो विद्वान् हैं उन्हीं को देव कहते हैं इत्यादि इसी कपोल कल्पना के अनुसार उन्होंने सर्वत्र देवशब्द का विद्वान् अर्थ करके वास्तविक अभिप्रायों को नष्ट भ्रष्ट किया है वस्तुतः शतपथब्राह्मण

में उक्त श्रुतिका यह आशय नहीं पूर्वापर विचारके बिना एक वाक्यका तात्पर्य ठीक ठीक कदापि प्रकट नहीं होता शतपथ ब्राह्मणमें उक्त श्रुतिके पूर्व यह विचार है कि देवताओंको एक कालके सब यज्ञोंका ज्ञान कैसे होता है कि वे सब मेंसे अपने २ भागको ग्रहण करें इसप्रश्नके उत्तर में उक्त वाक्य लिखा है कि देवताओंको सब यज्ञोंका ज्ञान होता है कि 'देवाः विद्वांसः' अर्थात् देवता विद्वान् हैं जिनको सत्यासत्यके निर्णयकी अभिलाषा हो वे शतपथ ब्राह्मणमें उक्त विषयको विचारकर निर्णय कर लें कि स्वामीजी कालेख सत्य है वा हमारा अब हम इस विषयके निर्णयार्थ कि देव शब्द विद्वान्का वाचक नहीं किंतु देवतामनुष्योंसे पृथक् हैं और भी युक्ति और वेदादि सत्शास्त्रोंके वचन लिखते हैं यद्यपि दयानंदजीके मतवाले

हमारे सत्य लेखको यथार्थ समझकरभी अपने हठ दुराग्रह और पक्षपातको न छोड़ेंगे और गुरुजीकी मिथ्या कपोल कल्पनासे मुखनमोड़ेंगे परंतु इतना लाभ अवश्य होगा कि सज्जनलोग उनके बहकानेमें न आयेंगे सन्मार्गको भूलकर असन्मार्गमें न जायेंगे प्रथम यह विचारकरना चाहिये कि देववाचक कौन २ से शब्द हैं और विद्वान् वाचक कौन २ से देखिये कोष में देवता वाचक शब्द, अमर, निर्जर, देव, त्रिदश, विबुध, सुर, सुपर्वाण, सुमनस, त्रिदिवेश दिवौकस आदितेय दिविषद लेखा आदितिनंदन आदित्य, ऋभव, अस्वप्न, अमर्त्य, अमृतांधस बर्हिमुख क्रतुभुज, गीर्वाण, दानवारि, वृंदारक, दैवत, और देवता लिखे हैं और विद्वान् वाचक-विद्वान्, विपश्चित्, दोषज्ञ, सत्, सुधी, कोविद, बुध, धीर, मनीषि-

ज्ञ,प्राज्ञ, संख्यावान्, पंडित, कवि,धीमान्,सूरि, कृती, कृष्टी, लब्धवरण,विचक्षण, दूरदर्शी,दीर्घ दर्शी,हैं अवधानकरो कि जोशब्द देवतावाचक हैं वे विद्वान् वाचकनहीं न विद्वान् किसीप्रकार अमर,निर्जर,अदितिनंदन होसक्ताहै देववाचक अमर्त्य शब्द स्पष्ट देवताओंको मनुष्यसे भिन्न प्रकट कर रहा है फिर बाबाजीकी यह कपोल कल्पना कि जां विद्वान् हैं उन्हींको देव कहतेहैं किस प्रकार सत्य होसक्ती है कदापि नहीं शास्त्र विरुद्ध है सर्वथा अशुद्ध है यदि देव विद्वान्ही को कहते तो देव वाचक और विद्वान् वाचक शब्द पृथक् २ न लिखते किन्तु एकत्रही लिखते परंतु ऐसा नहीं है विलक्षणाता यह है कि विद्वान् वाचक शब्दोंमें देव वा देवता शब्द आयाही नहीं इसके आतिरिक्त जो विद्वानोंही का नाम

देवता है तो व्यास, जैमिनि, गौतम, पतंजलि, कपिल, कणादषट् शास्त्रों के कर्त्ता और इनसे पाहिले वशिष्ठ, भरद्वाज, उद्दालक, याज्ञवल्क्य आदि जो परम विद्वान् थे वे देवता क्यों नहीं कहलाते ऋषि मुनि क्यों लिखे जाते हैं दयानंदी लोग दयानंदजी को भी विद्वान् मानते हैं फिर उनको देव क्यों नहीं लिखते अब इस विषय पर कि देवता मनुष्यों से पृथक् हैं वेदादि सत्शास्त्रों के बचन निवेदन करता हूं और अज्ञानियों का अज्ञान मूल सहित हरता हूं ॥

यथाहि—नयस्य देवा देवता नमर्त्ता आपश्च न श्वसो अन्तमापुः ॥ ऋग्वेद । ७ । ११ । १ । १५ ।
आशय यह है कि जिसपरमात्मा देवता के अंत को देव और मनुष्यादि नहीं पासकते यहां बाबा जीने आर्याभि विनयमें देवपदका विद्वान् और

(७)

मर्त्त पदका साधारणमनुष्यअर्थ कियाहै सो सर्व
था असमंजसहै क्योंकि मर्त्त पद मनुष्यमात्रका
वाचकहै जबकि उक्तशब्द से विद्वान् अविद्वान्
मनुष्यमात्रका बोध होगयातो क्या देवशब्द श्रु-
तिमें निरर्थक रक्खाहै धन्य-वस्तुतः उक्त श्रुतिमें
देव और मनुष्य भिन्न २ दिखायेहैं—आर्याभिवि-
नय में—तन्नइन्द्रो वरुणो मित्रो अग्निरापः ओष-
धीर्वनिनोजुषन्त ॥ ऋग्वेदकी इस श्रुतिके अर्थ
में दयानन्दजीहीने लिखाहै कि हे भगवन् तन्नः
इन्द्र, सूर्य, वरुण, चन्द्रमा, मित्र, वायु, अग्नि
आपकी आज्ञासे सब सुख रूपहोके हमारासेवन
करें क्या ये इन्द्रादि शब्द देवताओंके अतिरिक्त
विद्वान्, मनुष्योंके वाचक होसकतेहैं कदापिनहीं
देवकृतस्यैनसोऽवयजनमासि, मनुष्य कृतस्यैन
सोऽवयजनमासि । पितृकृतस्यैनसोऽवयजनमासि

(८)

शुक्लयजुः अध्याय ८ मंत्र १३ इस श्रुति में देव मनुष्य और पितृशब्द पृथक् २ स्पष्ट विद्यमान हैं आर्याभिविनय में यहां भी बाबाजीने पूर्ववत् बनावट की है सो प्रत्यक्ष अयुक्त है उक्त श्रुति और दयानंदजीही के लेख से उनका वह सिद्धान्त भी कि पापविना भोगे कभी नहीं छूट सकते सर्वा मिथ्या होता है क्योंकि ईश्वरको पापों का नाशक स्पष्ट कहा है ॥

अग्निदेवता वातोदेवता सूर्योदेवता चन्द्रमा देवता वसवो देवता रुद्रादेवताऽऽदित्यादेवता मरुतोदेवता विश्वेदेवादेवता बृहस्पतिर्देवतेन्द्रो देवता वरुणोदेवता ॥ यजुः अध्याय १४ मंत्र २० इस श्रुति में अग्न्यादि देवता स्पष्ट लिखे हैं पूर्व भाष्यकारोंने हमारे अनुकूल ही व्याख्या की है परंतु बाबाजीने यजुर्वेद भाष्य में जो कुछ क-

पोल कल्पना की है उसको जो कोई बुद्धिमान् देखेगा अवश्य असमंजस कहैगा—‘द्वेष्टृतीऽअ-
श्रुण्वंपितृणामहं देवानामुत्तमर्त्यानाम्’ यजुः अ-
ध्याय १९ मंत्र ४७ आशय यह है कि धर्म निष्ठ
मनुष्योंकी मरणानंतर पितृयान और देवयान
दोगति हैं यह श्रुति बृहदारण्यक उपनिषत् में
भी आई है वहां शंकराचार्य आदिने सम्यक्
व्याख्या की है सज्जनलोक अवलोकन करें द-
यानंदजी की व्याख्या सबके विरुद्ध है अतएव
सर्वथा अशुद्ध है ।

यजुः अध्याय २४ मंत्र ४ के पदार्थ में दया-
नंदजीहिने वायुदेवता, सरस्वतीदेवता, त्वष्टादेव-
ता और उषादेवता लिखा है मंत्र १५ के पदार्थ
में इन्द्र और अग्नि देवता, वरुणदेवता और प्र-
जापति देवता है मंत्र १७ के पदार्थ में महेन्द्रदे-

बता, विश्वकर्मदेवता लिखा है यदि देवता मनुष्योंसे पृथक् नहीं तो क्या उक्तनाम किन्हीं विद्वानोंके हैं यदि कोई ऐसाही स्वीकार करे तो सत्यार्थप्रकाश मुद्रित सन् १८८४ के पृष्ठ २०५ का वह लेख कि किसी मनुष्यकी संज्ञा वेदों में नहीं मिथ्या ठहरेगा फिर यजुः अध्याय २९ मंत्र १४ के पदार्थ में ऋषि देव पितृ लिखा है यदि कोई महाशय यहां भी देवशब्दका अर्थ विद्वान् करेंगे तो क्या ऋषि शब्द अविद्वान् का वाचक कहेंगे धन्य ।

यजुः अध्याय ३० मंत्र १२ के मूलमें देवलोक और मनुष्यलोक आया है यद्यपि वावाजीने इस श्रुतिके अर्थमें भी सर्वथा अनर्थ किया है परंतु जिसको कुछभी बुद्धि होगी श्रुतिमें स्पष्ट देवलोक और मनुष्यलोक देखकर यही कहे-

गा कि देवलोक मनुष्यलोकसे पृथक् है अतएव देवता मनुष्योंसे निःसंदेह भिन्न हैं यजुः अध्याय ३१ मंत्र ६ 'तं यज्ञं वहिषि प्रोक्षन् पुरुषं जातमग्रतः । तेन देवा अयजन्त साध्या ऋषयश्च ये' इस श्रुतिमें देव साध्य ऋषिः स्पष्ट हैं वावाजीने यहां भी बनावट की है उसे बुद्धिमान् आप समझ सकते हैं ।

यजुः अध्याय ३३ मंत्र ६० के पदार्थ में (अमृताः) आत्म स्वरूपसे मरण धर्म रहित (देवाः) विद्वान् लोग दयानंदजीने ऐसा लिखा है परंतु आत्म स्वरूपसे तो मूर्ख तथा पशु पक्षी भी मरण धर्म रहित हैं फिर यह उपमा विद्वानों ही के लिये क्यों वस्तुतः देवता मनुष्योंसे पृथक् हैं और मनुष्योंसे उनमें यह विशेषता है कि वे मरण धर्म रहित हैं श्रुतिमें देवाः पदका अमृताः

विशेषण है शेष बाबा जी की बनावट ।

‘अथर्ववेदे देवाः पितरो मनुष्या गन्धर्वाप्स
रसक्षये’ इस श्रुतिमें देव पितर मनुष्य और
गंधर्व प्रत्यक्ष लिखे हैं नमानने और झूठी ब-
नावट करनेवालोंकी ओषधि हमारे पास नहीं
फिर अथर्ववेदमें है ब्रह्मचर्येण तपसा देवामृत्यु
मुपाप्तत इन्द्रोह ब्रह्मचर्येण देवेभ्यः स्वराभरत् ॥
अर्थात् ब्रह्मचर्य और तप करके देवताओंने मृ-
त्युको जीता और इन्द्रब्रह्मचर्य करके देवताओं
का स्वामी हुआ जो कोई देवशब्द विद्वान्हीका
वाचक जानेंगे यहां इद्र किसको मानेंगे ॥

केनोपनिषदि—ब्रह्महदेवेभ्यो विजिज्ञेतस्यह
ब्रह्मणोविजयेदेवा अमहीयन्तपेक्षन्तास्माकमे
वायं विजयोऽस्माकमेवायं माहिमोति ॥ १४ ॥
तद्धेषां विजज्ञौ तेभ्योप्रादुर्बभूवतन्नव्यजानन्त

किमिदं यक्षमिति ॥ १५ ॥ तेऽग्निमब्रुवन् जा-
 तवेदस्तद्विजानीहि किमेतद्यक्षमिति तथेति ॥ १६ ॥
 तदभ्यद्रवत्तमभ्यवदत् कोऽसीति । अग्निर्वाहम-
 स्मीत्यब्रवीज्जातवेदावाअहमस्मीति ॥ १७ ॥
 तस्मिंस्त्वयि किं वीर्यं मित्यपीद ५ सर्वदहेयं यदि-
 दं पृथिव्यामिति ॥ १८ ॥ तस्मै तृणं निदभावे
 नदहेतितदुपप्रेयाय सर्वजवेन तन्नशशाकदग्धुं स-
 ततएव नैव वृते नैतदशकं विज्ञातुं यदेतद्यक्षमि-
 ति ॥ १९ ॥ अथ वायुमब्रुवन् वायवे तद्विजानी-
 हि किमेतद्यक्षमिति तथेति ॥ २० ॥ तदभ्यद्रव-
 त्तमभ्यवदत् कोऽसीति । वायुर्वाअहमस्मीत्यब्र-
 वीन्मातरिश्वावाअहमस्मीति ॥ २१ ॥ तस्मिं-
 स्त्वयि किं वीर्यं मित्यपीद ५ सर्वमाददीयं यदिदं
 पृथिव्या मिति ॥ २२ ॥ तस्मै तृणं निदभावे
 तदादत्स्वेति तदुपप्रेयाय सर्वजवेन तन्नशशाका

दातुंसततएव निबवृतेनैतदशकं विज्ञातुं यदेत-
द्यक्षमिति ॥ २३ ॥

अथेन्द्र मब्रुवन्मघवञ्जतद्विजानीहि किमेतद्यक्ष-
मिति नथेति तमभ्यद्रवत्तस्मात्तिरोदधे ॥ २४ ॥

सतस्मिन्नेवाकाशेस्त्रियमाजगाम बहुशोभमाना
मुमां है मवर्ती ता ५ हा वाच किमेतद्यक्षमि-
ति ॥ २५ ॥ साब्रह्मेति हो वाच ब्रह्मणोवा एत
द्विजये महीय ध्वमिति ततंहैव विदाश्चकार ब्र
ह्मेति ॥ २६ ॥ तात्पर्य यह है कि एक समय दे-
वता और दैत्योंमें संग्राम हुआ परमात्माहीकी
शक्ति से देवताओंने दैत्योंपर विजय पाई प-
रंतु उनको यह अभिमान हुआ कि हमने अपने
बलसेही असुरोंको जीता है ॥ १४ ॥ तब एक
अद्भुत और आश्चर्य कारकरूपपुरुष देवताओं
के सन्मुख प्रकट हुआ परंतु उन्होंने नहींजाना

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कि यह यक्ष क्या है ॥ १५ ॥ तब देवता अपने
अग्रगामी जातवेद नामक अग्निसे बोले कि तुम
इसको जानो कि यह यक्ष कौन है ॥ १६ ॥ यह सुन
कर अग्नि उस यक्षके पास गया उस यक्षने अ-
ग्निसे पूछा कि तू कौन है और तुझमें किस प्र-
कारकी सामर्थ्य है इसने उत्तर दिया कि मैं अ-
ग्नि और जातवेदा नामसे प्रसिद्ध हूँ और पृथ्वी
पर जो कुछ स्थावर जंगम है मैं उस सबको भस्म
कर सकता हूँ ॥ १७ ॥ १८ ॥ तब यक्षने अग्निके आगे एक
तृण रखकर कहा कि इस तृणको तो भस्म करो परंतु
अग्नि उस तृणको भस्म न कर सका तब लज्जित
होकर वहांसे लौट आया और यह न जान सका
कि यह यक्ष कौन है ॥ १९ ॥ तब देवताओं ने वायुसे
कहा कि तुम पहिचानो यह क्या है २० तब वायु उस
यक्षके समीप गया यक्षने पूछा कि तू कौन है और

तुममें क्या सामर्थ्य है तब वायु ने कहा कि मैं वायु
 और मातरिश्वा नाम से प्रसिद्ध हूँ और मैं पृथ्वी के
 स्थावर जंगम रूप सब पदार्थों को ग्रहण कर सक-
 ता हूँ ॥ २१ ॥ २२ ॥ तब यक्ष ने वायु के आगे
 एक तृण रखकर कहा कि इसको ग्रहण कर वा-
 यु ने सब प्रकार यत्न किया परन्तु उस तृण को
 ग्रहण न कर सका तब लज्जित होकर लौट
 आया और यह नहीं जाना कि यह यक्ष कौन
 है ॥ २३ ॥ तब देवताओं ने इन्द्र से कहा कि
 हे मघवन् ! तुम पहिचानो कि यह यक्ष कौन है
 तब इन्द्र यक्ष के समीप गये तभी वह यक्ष
 अंतर्धान हो गया ॥ २४ ॥ इन्द्र वहीं खड़ा रहा
 तब ब्रह्मविद्या परमशोभायमान् स्त्रीरूप से प्रकट
 हुई इन्द्र ने उससे पूछा कि यह यक्ष कौन था ॥ २५ ॥
 उसने कहा कि यह ब्रह्म था ब्रह्म की विजय से ही

तुम इस महिमाको प्राप्त हुए हो तुम तो विजय में केवल निमित्तमात्र थे उसके कहनेसे इन्द्रने जाना कि निःसंदेह अभिमान नष्ट करके हमारे ऊपर अनुग्रह करनेकेलिये ब्रह्माही यक्षरूप से प्रकट हुआ था ॥ २६ ॥ पाठकगण ! न्याय कीजिये कि इस कथामें जो अग्नि वायु देवताओं ने अपना २ सामर्थ्य वर्णन किया है क्या देव शब्दका विद्वान् अर्थ करनेवाले कहसके हैं कि उक्त सामर्थ्य विद्वान् मनुष्योंमें संभव है कदापि नहीं यहांसे स्पष्ट सिद्ध है कि देवता मनुष्यों से पृथक् हैं और वे विचित्र शक्ति रखते हैं उक्त कथासे यह भी सम्यक् प्रकट होगया कि देवता भी किसी कर्म के करने में स्वतंत्र नहीं किंतु ईश्वराधीन हैं फिर दयानंदजीका जीवोंको कर्म करने में स्वतंत्र मानना शास्त्रविरुद्ध नहीं तो और क्या है ।

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तैत्तिरीयोपनिषदि मातृदेवोभव । पितृदेवो-
भव । आचार्यदेवोभव इत्यादि इसपर शंकर
भाष्य यह है मातृदेवो मातादेवो यस्य सत्त्वं भ-
वास्याः एवं पितृदेवः आचार्यदेवोऽतिथिदेवो
भव देवतावदुपास्या एते इत्यर्थः अब विचार
करना चाहिये कि जब श्रुति में माता पिता और
आचार्यको देवताके समान उपास्य कहा है यदि
यहां देवता पदसे विद्वान्का ग्रहण करें तो आचार्य
की क्या महिमा हुई क्योंकि आचार्य मूर्खता होता
ही नहीं किंतु आचार्य पदका अधिकारी परम
विद्वान् होता है जबकि वह परम विद्वान् है और
अन्य विद्वानों हीके समान माना गया तो उस
का आचार्य पद निष्फल हुआ इससे यही बात
सिद्ध हुई कि देवता मनुष्यों से पृथक् उच्चपदा-
धिकारी हैं माता पिता और आचार्यकी यह व-

झाई है कि उपनिषत् में उनको देवताके समान उपास्य कहा ।

सैषानन्दस्यमीमांसाभावति । युवास्यात् साधुयुवाध्यायिकः । आशिष्ठो दृढिष्ठो बलिष्ठः । तस्येयं पृथिवी सर्व्ववित्तस्य पूर्णास्यात् । सएको मानुष आनन्दः । ते येशतं मानुषा आनन्दाः सएको मनुष्य गन्धर्वाणामानन्दः । श्रोत्रियस्य चाकामहतस्य । तेयेशतं मनुष्य गंधर्वाणामानन्दाः । सएकोदेव गंधर्वाणामानन्दः । श्रोत्रियस्य चाकामहतस्य । तेयेशतं देवगन्धर्वाणामानन्दाः । सएकः पितृणांचिरलोकलोकानामानन्दः । श्रोत्रियस्य चाकामहतस्य । तेयेशतं पितृणां चिरलोक लोकानामानन्दाः । सएक आजानजानां देवानामानन्दः । श्रोत्रियस्य चाकामहनस्य । तेयेशतमाजानजानां देवानामा-

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नन्दाः । सएकः कर्मदेवानामानन्दः । येकर्मणा
देवानपियन्ति । ओत्रियस्य चाकामहतस्य ।
तेयेशतं कर्मदेवानामानन्दाः । सएकोदेवानामा-
नन्दः । ओलियस्य चाकामहतस्य तेयेशतं देवा
नामानन्दाः । सएकइन्द्रस्यानन्दः । ओत्रिय
स्य चाकामहतस्य । तेयेशतमिन्द्रस्यानन्दाः ।
सएकोवृहस्पतेरानन्दः । ओत्रियस्य चाकामह-
तस्य तेयेशतं वृहस्पतेरानन्दाः । सएकप्रजापते
रानन्दः । ओत्रियस्य चाकामहतस्य । तेयेश
तंप्रजापतेरानन्दाः । सएको ब्रह्मण आनन्दः ।
ओलियस्य चाकामहनस्य । यह श्रुति दयानंद
जीने भी पहिले सत्यार्थप्रकाश के प्रष्ठ ९१ में
लिखीथी अपने कपोलकल्पित उस कुसिद्धांत
के विरुद्ध (किजोविद्वान्हैं उन्हींको देवकहतेहैं)
समझकर दूसरीबारके छपे सत्यार्थप्रकाश में

न लिखी यहांसे उनकी शास्त्रविरुद्ध कपोल कल्पना सम्यक् प्रकट है अब हम दयानन्दजी ही का लिखा उक्त श्रुतिका अर्थ उक्त सत्यार्थप्रकाशसे लिखते हैं देवशब्दका विद्वान् अर्थ करने वाले सम्यक् विचारें कि दयानन्दजी ही के लेखानुसार देवशब्द विद्वान् मनुष्य ही का वाचक है वा देवता मनुष्यों से पृथक् हैं देखो उक्त सत्यार्थप्रकाशका पृष्ठ ९२ और ९३ युवावस्था हो साधु युवानाम उसमें कोई दुष्ट व्यसन न हो अध्यापक नाम सब शास्त्रोंको पढ़के पढ़ाने का सामर्थ्य जिसको हो अर्थात् सब विद्याओंमें पूर्ण होय आशिष्ठ नाम सत्य जिसकी इच्छा पूर्ण हो दृढिष्ठ आतिशय नाम अत्यन्त जो शरीर और बुद्धि से दृढ़ हो अर्थात् कोई प्रकार का रोग जिसके शरीर में न होय वशिष्ठ नाम अत्यन्त

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बलवान् होवै और जिसकी वित्त नाम धनसे सब पृथ्वी पूर्ण होय अर्थात् सार्व भौम चक्रवर्त्ती होवै इसको मनुष्यलोकके आनन्दकीसीमा कहतेहैं उस चक्रवर्त्तीके मनुष्यानन्दसे शतगुण आनन्द मनुष्य गंधर्वोंको है मनुष्य गंधर्वों के आनन्दसे शतगुण अधिक आनन्द देवगंधर्वोंको है देव गंधर्वोंसे पितृलोक वासियोंको शतगुण आनन्द है और पितृलोगोंसे अधिक शतगुण आनन्द आजान नामक देवों को है आजान देवोंसे शतगुण आनन्द कर्म देवोंको है जोकि कर्मों से देव होते हैं उनसे शतगुण आनन्द देवलोकवासी नाम देवों को है उन देवोंसे शत गुण आनन्द इन्द्र को है इन्द्र से शतगुण आनन्द वृहस्पति को है और वृहस्पति से प्रजापति को अधिक शतगुण आनन्द है और प्रजापति

से ब्रह्माको अधिक शतगुण आनन्दहै इत्यादि
 देखो उक्त श्रुति और दयानन्दजीहीके अर्थ में
 मनुष्य गंधर्व, देवगंधर्व, पितृलोकवासी लोग,
 आजान देव, कर्मदेव, देवलोकवासी देव, म-
 नुष्यों से पृथक् प्रत्यक्ष लिखे हैं क्या अब भी
 कोई हठी दुराग्रही वेद विरोधी यही कहेगा
 कि देवता विद्वान् मनुष्यहीको कहते हैं क्या
 कोई अज्ञ इन्द्र, वृहस्पति, प्रजापति और श्री
 ब्रह्माजीको भी मनुष्यही समझ लेगा शोकहै
 दयानन्दजीकी बुद्धिपर कि—जिन्होंने जान पूछ
 कर वेदादि सत्शास्त्रों के सिद्धान्तको छुपाया
 और अपने कपोल कल्पित मिथ्या विचारको
 फहलाया बुद्धिमानोंको शास्त्रविरुद्ध किसीका
 कथन भी स्वीकार करना उचित नहीं उक्त
 श्रुति कुछ पाठान्तर के साथ वृहदारण्यक उ-

उपनिषत् में भी आई है उसे फिर विस्तार भय से न लिखेंगे सज्जनलोग वहां देखलें छांदोग्यो-
 पनिषादि नवैद्वैताभ्रान्ति न पिवन्त्येतदेवामृतं
 दृष्ट्वा तृप्यन्ति । अर्थात् देवता न खाते हैं न
 पीते हैं इस अमृतहीको देखकर तृप्त होते हैं यह
 बचन छांदोग्य उपनिषत् में बारम्बार आया है
 अब विद्वान् मनुष्यही को देवता मानने वाले
 धर्मसे कहें कि विद्वान् मनुष्य खातेपीते हैं वा
 नहीं फिर उक्त उपनिषत् में है—देवा ५ अथ म-
 नुष्या ५ अथ पशु ५ अथ वचा ५ सि । देखो इस बचन
 में देव, मनुष्य, पशु और पक्षी पृथक् २ कहे
 हैं फिर देव विद्वान् मनुष्यहीको कहते हैं शास्त्र
 विरुद्ध ऐसा मिथ्या आग्रह करनेवाले विद्वानों
 के सन्मुख लज्जित होनेके अतिरिक्त क्या लाभ
 उठासके हैं ॥

बृहदारण्य के देवाः पितरोमनुष्याः । यहाँ भी देव, पितर और मनुष्य प्रत्यक्ष भिन्न २ लिखे हैं ॥ अथ त्रयोवावलोका मनुष्यलोकः पितृ लोको देवलोक । इति । इस श्रुतिमें मनुष्यलोक, पितृ लोक और देव लोक अर्थात् तीनलोक पृथक् २ गिनाये हैं अथ देवशब्द विद्वान् मनुष्य हीका वाचक माननेवालोंसे पूछना चाहिये कि क्या विद्वानोंका लोक मनुष्यलोकसे पृथक् है ॥ ददतो मनुष्याः प्रश्न ५ सन्ति यजमानं देवादर्वी पितरोऽन्वायताः ॥ इस श्रुति में भी मनुष्य देव और पितर पृथक् २ लिखे हैं आशय यह है कि दानीकी, मनुष्य, यज्ञ करनेवाले की, देवता, और होमकी पितर प्रशंसा करते हैं—'अर्चिषोऽहरह आपूर्यमाणपक्ष मापूर्यमाणपक्षाद्यान् षण्मा-
सानुदङ्गादित्य एतिमासेभ्यो देवलोकं देवलोका

आदित्यमादित्याद्वैद्युतंतान् वैद्युतान् पुरुषोमान्
 सप्त्य ब्रह्मलोकान् गमयति तेषु ब्रह्मलोकेषु प-
 राःपरावतोवसन्ति तेषां न पुनरावृत्तिः॥ अभिप्राय
 इसश्रुतिका यह है कि जो लोग सत्य परमेश्वरकी
 उपासना करते हैं वे अर्चिको प्राप्त होते हैं अर्चिसे
 दिनकोदिनसे शुक्लपक्षको शुक्लपक्षसे उत्तरायण
 षट् मासको मासों से देवलोक को देवलोक से
 आदित्यलोकको आदित्यलोकसे विद्युतलोकको
 विद्युतलोकसे मानसपुरुषउनको ब्रह्मलोकको पहुंच-
 ता है वे ब्रह्मलोकमें उत्कृष्ट होकर बसते हैं उन
 की पुनरावृत्ति नहीं है अर्चिरादि शब्दोंसे अर्चि-
 रादि लोकाभिमानि देवता जानने भाष्यकारों
 ने इसकी सम्यक् व्याख्या की है इस विषयपर
 श्री वेदव्यास महर्षिने वेदान्त सूत्र अध्याय ४
 पाद ३ में “आति षाहिकस्त क्षिणात्” यह सूत्र

लिखा है जिसकी व्याख्यामें भाष्यकारोंने सम्भ
 क् देव सिद्धि की है देखो अर्चिरादिचार लोकों
 की प्राप्ति के उपरान्त देव लोक की प्राप्ति
 उक्त श्रुति में कही है फिर देव शब्द वाच्य
 मर्त्यलोक निवासी विद्वान् कैसे होसकते हैं क-
 दापि नहीं किन्तु देवता मनुष्योंसे पृथक् हैं और
 उनका निवास स्थान स्वर्ग लोक है यथाहि यौर्वे
 सर्वेषां देवानामायतनमृशतपथ । १४ । २ । ३ । ८ ॥
 देखिये देवताओंका निवास स्थान स्वर्ग लोक है
 और विद्वान् मर्त्य लोक ही में रहते हैं फिर देव
 शब्द विद्वान् मनुष्यों का वाचक कैसे होसकता
 है बाबाजी का वह कुसिद्धान्त भी कि मुक्तों को
 पुनः बधन होता है स्पष्ट पूर्व श्रुतिके विरुद्ध है,
 और देखो एवंहि श्रूयते बृहस्पति रिन्द्राय
 दिव्यं वर्ष सहस्रम्प्रति पदोक्तानां शब्दानां

शब्द पारायणम्प्रोवाच नचान्तं जगाम बृह-
 स्पतिश्च प्रवक्ता इन्द्रश्चाध्येता दिव्यं वर्षं स-
 हस्रमध्ययनकालः नान्तंजगाम यह महाभाष्य
 प्रथमाह्निक कावचनहै आशय यहहै कि बृह-
 स्पतिने इन्द्रको दिव्य सहस्र वर्ष प्रतिपदोक्त
 शब्दोंका शब्दपारायणकहा अंतकोनप्राप्तहुआ
 बृहस्पति कहने वाले इन्द्र पढ़ने वाले दिव्य
 सहस्र वर्ष पढ़नेका समय फिरभी शब्दोंके अं-
 तको नप्राप्तहुए दिव्य सहस्र वर्ष का अर्थहै
 देवताओंके हजारवर्ष अब विचार करना चा-
 हिये कि यदि देवशब्द विद्वान् मनुष्यका वा-
 चकहै तो क्याविद्वानोंके वर्ष और कोईहोतेहैं
 नहीं इसीसे जानागया कि देवता मनुष्यों से
 भिन्नहैं उनके दिन और वर्षों का परिमाण भी
 मनुष्योंके दिन और वर्षोंसे बहुत अधिक हो-

ताहै फिर वृहस्पतिने इन्द्रको दिव्य सहस्र वर्ष तक पढ़ाया और दयानंदजी मनुष्योंकी आयुभी सहस्र वर्षकी असंभव मानतेहैं इस से स्पष्ट सिद्धहोगया कि वृहस्पति और इन्द्रादिक देवता मनुष्यों से भिन्नहीहैं सत्यार्थ प्रकाश मुद्रित सन् १८७५ केपृष्ठ २४६ में प्रश्नहैकि देवलोग और आर्यावर्त्त देशकी प्रथम भाषा संस्कृतथी इत्यादि पृष्ठ २५० में इसका यह उत्तर है कि यह देवलोक की भाषा नहीं क्योंकि वृहस्पतिःप्रवक्ता इन्द्रश्चाध्येता यह महाभाष्यका वचनहै इन्द्रने वृहस्पति से संस्कृत पढ़ी और वृहस्पति ने अङ्गिरा प्रजापति से उष्ने मनुसे मनु ने विराटसे विराटने ब्रह्मासे ब्रह्माने हिरण्यगर्भादिक देवोंसे उष्ने ईश्वरसे जो देवलोग की भाषा होतीतोवे क्यों पढ़ते पढ़ाते क्योंकि देशभाषा

तो व्यवहारसे परस्पर आजाती है इससे देवलोक की संस्कृत भाषा नहीं और जब ब्रह्मादिकों की भाषा नहीं तो आर्यावर्त्त देशवालों की कैसे होगी कभी नहीं, इत्यादि दयानंदजीहीके पूर्वोक्त लेखमें देवलोक आर्यावर्त्त से प्रत्यक्ष भिन्न है, फिर आर्यावर्त्त निवासी विद्वान् मनुष्यों को देवता मानना उनकी अज्ञता वा हठ नहीं तो और क्या है उसी सत्यार्थ प्रकाश के पृष्ठ २५१ में है कि सिंह, बानर, घोड़ा, सूर्य, मनुष्य, देव और चौर इत्यादिका नाम हरि है यहां भी मनुष्य और देव भिन्न २ लिखे हैं यदि देव शब्द विद्वान् मनुष्यका वाचक कहो तो किसी कोषमें हरि शब्द विद्वान् का वाचक दिखाओ वस्तुतः मनुष्य शब्द में विद्वान् अविद्वान् सब आजाते हैं जहां कहीं मनुष्य और देव लिखा होगा वहां पृथक्

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जातिमानकरही लिखाहोगा पृष्ठ २८४ जब म,
 नुष्य शरीर में जीव अधिक पाप करता है और
 पुण्य थोड़ा तब नरकादिक लोक और पशवादि
 कों के शरीरों को प्राप्त होता है जब उसका पाप
 और पुण्य तुल्य होते हैं तब मनुष्य का शरीर
 प्राप्त होता है और जब पुण्य अधिक करता है
 और पाप थोड़ा तब देव लोक और देवादिकों
 का शरीर उस जीवको मिलता है उसमें जितना
 अधिक पुण्य उसका फल जो सुख उसको भोग
 के जब पाप पुण्य तुल्य रह जाते हैं तब फिर मनु-
 ष्य का शरीर धारण करता है इति, क्या कोई
 महाशय अब भी यह कहेंगे कि स्वामीजी ने
 विद्वानों से भिन्न देवता कहीं नहीं माने यहां
 तो देवलोक और देवादिकों का शरीर स्पष्ट मनु-
 ष्य शरीरसे भिन्न लिखा है और नरकादिक लोक

भी प्रत्यक्ष लिखे हैं उक्त पृष्ठमें आगे भी तीन जगह देव मनुष्य पश्यादिक ऐसा लेख है पृष्ठ २८९ यज्वान ऋषयो देवा वेदा उद्योतींषि वत्सराः पितरश्चैव साध्याश्च द्वितीया सात्विकी गतिः ॥ मनु ॥ यज्ञ करने में जिनको अत्यंत प्रीति ऋषि नाम यथार्थ मंत्रोंके अभिप्राय जानने वाले देवनाम महादेव और इन्द्रादिक दिव्य गुण वाले—

तथा नारायण और विष्णु आदिक देव जो वैकुण्ठादिक में रहते हैं इति ॥ दयानंदजीके इस लेखसे भी देवता मनुष्यों से भिन्न सम्यक् सिद्ध होते हैं—

दयानंदजीने अपने जीवन चरित्रमें लिखा है कि एक शिवालय में देवता नंदीकी मूर्तिखड़ी थी मैं उसके भीतर घुसकर सो रहा प्रातःकाल

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यहां एक स्त्री गुड़ और दही लेकर आई उसने उस देवताकी पूजाकी और मुझको भूलसे देवता समझकर उसने कहा कि आप इसे स्वीकार कीजिये—

यहां दयानन्दजी ने शिवके वाहन नन्दीगण को देवता माना है यदि विद्वान् मनुष्यको देवता मानते तो यह कभी न कहते कि उसने मुझको भूलसे देवतासमझकर कहा क्योंकिवे अपने लिये मूर्ख तो जानतेही न थे किंतु विद्वान् ही मानते थे ॥

गीताके सातवें अध्यायमें है, कामैस्तेस्तेहृ-
तज्ञानाः प्रपद्यन्ते न्यदेवताः ॥ यह अनन्योपासना
का वर्णन है अर्थात् जो लोग किसी कामनाके
लिये ईश्वरातिरिक्त और किसी देवताकी उपा-
सनाकरते हैं उनको अज्ञ कहो है अब विद्वान् म-

नुष्यको देवता कहो तो सर्वथा असंगत है क्योंकि कोई भी काम प्राप्तिकेलिये विद्वानोंकी उपासना नहीं करता किंतु इन्द्रादिक देवताओं ही की उपासना करते हैं फिर दशमाध्यायमें है नमेविदुः सुरगणाः प्रभवं नमहर्षयः अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥ इस श्लोकमें सुर शब्द देवताका वाचक है विद्वान् मनुष्यके अर्थमें सुर शब्द कहीं नहीं आता यदि बलात्कार सुर शब्द का अर्थ विद्वान् मनुष्य ही करो तो आगे महर्षयः पद के होनेसे विद्वान् मनुष्यका कथन सर्वथा अयुक्त होगा फिर पाणिनि व्याकरणमें लिखा है यथा हि “देवता द्वे द्वच” ६ । ३ । २६ । देवता वाचक पदों के द्वंद्व समासमें पूर्व पदको आनङ होता है जैसे “मित्रश्च वरुणश्च मित्रावरुणौ” इसमें मित्र शब्द को आनङ होनेसे मित्र घना है इस के आगे ई-

दग्नेः सोमवरुणयोः” ६।३।२७। देवता बाचक पदों के द्वन्द्व समासमें यदि अग्नि शब्द से परे सोम और वरुण शब्द होतो आनङ् नहीं होता अग्नि की इ को दीर्घ होता है यथा—अग्नीषोमौ अग्नी वरुणौ “ एवं ” देवताद्वन्द्वे च ७।३।२१। देवता द्वन्द्व में वृद्धि निमित्तक प्रत्यय परे होने से दोनों पदों को वृद्धि होती है यथा—“ आग्निमारुतम् ” यहां अग्नि के अकार और मारुत के मकार के अकार को वृद्धि हुई है तथा “ नेन्द्रस्य परस्य ” ७।३।२२। देवता द्वन्द्व में यदि इन्द्र शब्द परेहां तो उसे पूर्वसूत्र प्राप्त वृद्धि नहीं होती यथा सौमेन्द्रः यहां सोम को वृद्धि हुई है इन्द्र को नहीं हुई एवं दीर्घाच्चवरुणस्य ७।३।२३। देवता द्वन्द्व में दीर्घ से परे वरुण शब्द को वृद्धि नहीं होती यथा—“ ऐन्द्रावरुणम् ”

वेदाङ्गप्रकाश आख्यातिक पृष्ठ २२८ वा—उपा-
 देवपूजा संगतिकरण मित्रकरण पथिष्विति व-
 क्तव्यम् ॥ देवपूजा सङ्गतकरण मित्रकरण और
 मार्ग अर्थमें उपसेपरे स्था धातुसे आत्मने पद
 हो देव पूजायाम् आदित्य मुपतिष्ठते चन्द्रमस
 मुपतिष्ठते । यह स्वामीजीदीका लेख प्रमाण है
 कि देवतामनुष्योंसे पृथक् हैं क्योंकि यहां देवता
 के उदाहरणमें जो आदित्य और चंद्रमा लिखे
 हैं सो किसी विद्वान्के नाम नहीं किंतु मनुष्यों
 से पृथक् ही देवताओं के नाम हैं उक्त सूत्रोंसे
 स्पष्ट सिद्ध होगया कि अग्नि वरुण आदि देवता
 मनुष्यों से पृथक् हैं यदि देव और देवताशब्द
 विद्वान् मनुष्यही के वाचक होते तो उक्त उदा-
 हरणोंमें पूर्वोक्त शब्दोंकी क्या आवश्यकताथी
 किंतु विद्वान् वाचक शब्दोंहीके उदाहरण लि-

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खते अतएव दयानन्दजीकी यह कपोलकल्पना कि जो विद्वान् हैं उन्हींको देव कहते हैं सर्वथा वेदादि सत्शास्त्रों के विरुद्ध है इस विषय की पुष्टिके और भी प्रायः वचन विद्यमान हैं यहां संक्षेपसे निवेदन किये गये जिनको सत्यसे प्रयोजन है उनके लिये यही बहुत हैं और हठी दुराग्रही सहस्रों वचन लिखनेसे भी अपने हठ दुराग्रहको न छोड़ेंगे । इत्यलम् ॥

“शतपथ ब्राह्मणे”—ॐपञ्चैव महायज्ञाःस्ता-
न्येव महासन्नाशि भूतयज्ञो मनुष्य यज्ञःपितृ-
यज्ञो देवयज्ञो ब्रह्मयज्ञ इति ॥ १ ॥ अहरह
भूतेभ्यो बलिःहरत् । तथैतम्भूतयज्ञः समाप्नो-
त्यहरहर्दद्यादोदपात्रा तथैतम्मनुष्ययज्ञः स-
माप्नोत्यहरहःस्वधा कुर्यादोदपात्रात्तथैतं पितृ-
यज्ञःसमाप्नोत्यहरहः स्वाहा कुर्यादाकाष्ठात्तथैतं

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देवयज्ञः समाप्नोति ॥ २ ॥ अथ ब्रह्मयज्ञः स्वा-
ध्यायो वै ब्रह्मयज्ञस्तस्य ब्रह्मयज्ञस्य वागेव जुहू-
र्मनउपबभृच्चक्षुर्ध्रुवामे मेधास्तुवःसत्यमवभृथःस्व
र्गो लोकऽउदगयनं यावन्तः हवाऽइमाँ पृथिवीं
वित्तेन पूर्णी ददन्लोकंजयति त्रिस्तावन्तं जयति
भूयाः सं चाक्षयं य ऽएवं विद्वानहरहः स्वाध्याय
मधीयते तस्मात्स्वाध्यायोऽध्येतव्यः ॥ ३ ॥
पयऽआहुतयो हवाऽएतान्देवानां यदृचः स य
एवंविद्वानृचो हरहः स्वाध्यायमधीतेपयऽ-
आहुतिभिरेव तदेवाँस्तर्पयति त ऽएवं तृप्तास्त-
र्पयन्ति योगक्षमेण प्राणेन रेतसा सर्वात्मना
सर्वाभिः पुण्याभिः सम्पद्भिर्घृतं कुल्यामधु कु-
ल्याः पितॄन्स्वधा ऽअभिवहन्ति ॥ ४ ॥ आ-
ज्याहुतयो हवा ऽ एतान्देवानां यजूःषि स य
ऽएवं विद्वान्यजूःष्यहरहः स्वाध्यायमधीत ऽ

(३९)

आज्याहुतिभिरेव तद्देवाँस्तर्पयन्ति योगक्षेमेण
प्राणेन रेतसा सर्वात्मना सर्वाभिः पुण्याभिः
सम्पद्भिर्घृत कुल्यामधु कुल्याः पितृन्स्वधा ऽ
अभिवहन्ति ॥ ५ ॥ सोमाहुतयो ह वा ऽ ए-
तान्देवानां यत्सामाश्विनी स यऽएवं विद्वान्त्सा
माऽन्य हरहः स्वाध्यायमधीते सोमाहुतिभिरेव
तद्देवाँस्तर्पति त ऽ एनं तृसास्तर्पयन्ति योगक्षे-
मेण प्राणेन रेतसा सर्वात्मना सर्वाभिः पुण्याभिः
सम्पद्भिर्घृत कुल्या मधुकुल्याः पितृन्स्वधा ऽ अ-
भिवहन्ति ॥ ६ ॥ मेद ऽ आहुतयो ह वा ऽ एता-
न्देवानां यदथर्वाङ्गिरसः स यऽएवं विद्वानथर्वा
ङ्गिरसो हरहः स्वाध्यायमधीते मेद ऽ आहुतिभि-
रेव तद्देवाँस्तर्पयति त ऽ एनं तृसास्तर्पयन्ति यो-
गक्षेमेण प्राणेन रेतसा सर्वात्मना सर्वाभिः पु-
ण्याभिः सम्पद्भिर्घृत कुल्या मधु कुल्याः पितृ-

(४०)

न्स्वधा ऽ अभिवहन्ति ॥ ७ ॥ मध्वाहुतयो हवा
ऽ एतान्देवानां यदनुशासनानि विद्यावाको वा-
क्यमितिहासपुराणं गाथा नाराशन्स्यः स य ऽ
एवं विद्वाननुशासना विद्या वाको वाक्य मि-
तिहास पुराणं गाथा नाराशंसीरित्य हरहः स्वा-
ध्यायमधीते मध्वाहुतिभिरेव तदेवाँस्तर्पयति त
ऽ एनं तृप्तास्तर्पयन्ति योगक्षेमेण प्राणेन रंतसा
सर्वात्मना सर्वाभिः पुण्याभिः सस्याद्धृत कु-
ल्या मधु कुल्याः पितृन्स्वधा ऽ अभिवहन्ति ॥ ८ ॥

पुस्तक मिलने का पता—

लालताप्रसाद प्यारेलाल कसेरे

मुरादाबाद.

* परमान्माजगति *

❖ धर्मसन्ताप ❖

मुगदाबाद निवासी

जगन्नाथदास संकलित

जिसका

शिवलाल गणेशीलाल ने

अपने "लक्ष्मीनारायण" प्रेस

मुगदाबाद में

उपचाकर प्रकाशित किया

सन १९०८

॥ ओम् ॥

॥ परमात्मा जयति ॥

❀ धर्मसन्ताप ❀



आगया अब घोर कलियुग, धर्म को सन्ताप है ।
पुण्य का अकुर मिटा, विकसित जहां तहां पाप है ॥
नाम तो सत्यार्थ है, और उस में मिथ्या लाप है ।
हाय ! विद्वानों ने भी, स्वीकार की चुप चाप है ॥ १ ॥
पूर्व ऋषि मुनियों ने जो कुछ, धर्म का निर्णय किया ।
कलियुग के अज्ञों ने उसे, मिथ्या ही मिथ्या कह दिया ।
सत्य को विध्वंस करके, क्या खलोंने यज्ञ लिया ।
जिसने बढ़ाया असत्को, चिरकाल बह फिर नहिं जिया ॥ २ ॥
सृष्टि के आरम्भ में, ब्रह्मा हुए विख्यात है ।
विदे ब्राह्मण उपनिषत्, इतिहास में यह बात है ॥
अग्नि वायु की कथा, स्वामी जी का उत्पात है ।
अज्ञता उनकी है इस में, या कोई यह घात है ॥ ३ ॥
एक स्त्री को लिखा, दश मर्द से करना नियोग ।

३ वेदद्वार प्रकाश देखो ॥

गर्भिणी भी पर पुरुष से, चाहे तो भोगे ये भोग ।
 हो पति परदेश में, स्त्री करे औरों से योग ।
 स्वामी जी की बुद्धि पर, रोंबे न क्यों विद्वान लोग ॥ ४ ॥
 होम करना मांससे, देखो लिखा सत्यार्थ में ।
 और गो बध की लिखा है, आज्ञा सत्यार्थ में ॥
 मांस भक्षण की भी की, पुष्टि बृथा सत्यार्थ में ।
 देखले अपने गुरु की, अज्ञता सत्यार्थ में ॥ ५ ॥
 मांस भोजन की होपुष्टि, है मवल कलिका प्रताप ।
 लोप है मत्कर्म का, और मकट है सर्वत्र पाप ॥
 सज्जनों के हृदय में, अष्ट प्रहर है येही ताप ।
 आर्य कहलाकर करें हैं, धर्म का क्यों नाश आप ॥ ६ ॥
 सब मनुज सब देश में स्त्री ग्रहण का है विचार ।
 वर्णसंकर होगया, वर्जित नहीं भंगी चमार ॥
 ऐसे उपदेशों से बतलाओ, तो क्या होगा सुधार ।
 नास्त्य वैदिक धर्मका, तुमने किया है सब प्रकार ॥ ७ ॥

४ ऋग्वेदादि शास्त्र भूमिका पृष्ठ २१४ दूसरे सत्यार्थ का
 पृष्ठ ११०—११९ देखो । ५ पहले सत्यार्थ का पृष्ठ ४९ तथा
 पृष्ठ १०२ = २०२ । ६ समाज का एक दल पुष्टि करता है । ७
 दूसरे सत्यार्थ का पृष्ठ ९७ देखो ॥

आध मन घी से मृतक का, लिखत है वह दाह कर्म ।
 और नहीं तो डालना, सुरदे का है जंगल में धर्म ॥
 चील कउवे खाँगे, हा ! आर्यों का मांस चर्म ।
 बुद्धिमानोंको तो ऐसा, कहने से आनी है शर्म ॥ ८ ॥
 भस्म को सुरदे की, वाग और खेतमें डलवाइये ।
 खात माता और पिता के, पिण्ड का बनवाइये ॥
 वेद में यह कहाँ लिखा है, हम को भी बतलाइये ।
 जो नहीं पावे, तो अपने मन में ही भरमाइये ॥ ९ ॥
 वेद के अतिरिक्त पुस्तक, मत्व जो नहीं जानते ।
 तो दिखावे वेद में, हमको जो है वे मानते ।
 मत्व तो यह है, कि जो नहीं मत् असत् पहिचानते ।
 धर्म के विपरीत सब से, युद्ध है वे ठानते ॥ १० ॥
 वेदमें है किम जगह, दिखलाये सोलह संस्कार ।
 मिद्धकर मम्यक चढ़े, तूने लिखा है जिस प्रकार ॥
 भंडिताओं ही से कर, वल्लिवत्सन्ध्या का विचार ।
 मन्यकी जय है सदा, दुष्ट की है सर्वत्र हार ॥ ११ ॥
 नाम त्रिम कन्या काहो, पर्वत नदी या वृक्ष पर ।

८ पहिली संस्कारविधि पृष्ठ १४१

९ शाली संस्कार विधि पृष्ठ १५०

त्याग उसका क्यों लिखा, स्वामी ने तेरे बुद्धि चर ॥
 वेद की आज्ञा है ऐसी, या है इस में युक्ति तर ।
 क्या बुराई उस में आई, कहिये तो कुछ सोचकर ॥ १२ ॥
 वेद में जो सर्व सम्मत ही, तुझे स्वीकार है ।
 तो कुरान इजील तुझ का, वेद के अनुसार है ॥
 मत तेरा बस नास्तिकता, का प्रकट भण्डार है ।
 जो कोई ऐसा कहे, वह बुद्ध का अवतार है ॥ १३ ॥
 भूमिका में है तेरी, वेदात्पत्ति का प्रकार ।
 फिर कहा उनको अनार्द्र, बस इमी पर कर विचार ॥
 स्वामी जी की बुद्धि पर, छाया था कैसा अन्धकार ।
 कुछ विरोध उन को न मृज्जा, अज्ञता की रीयेमार ॥ १४ ॥
 शूद्र के सुत में जो होवे, कर्म उत्तम वर्ण का ।
 आर उत्तम वर्ण का सुत, शूद्र सम हो वे पदा ॥
 उनका हो बदला ये है, स्वामी की तेरे आज्ञा ।
 मोचल मन में कि आयेगी, विपत्ति इससे क्या ॥ १५ ॥
 आचमन कफ पित्त की, शान्ति को बतलाई दवा ।
 मांजन से नष्ट हो, भय नींद अरु आलस्य का ॥

१२ दूमरा सत्यार्थ पृष्ठ ८०। १३ दूमरा सत्यार्थ पृष्ठ ८२
 १४ ऋग्वेदादिभाष्यभूमिका पृष्ठ २-२७। १५ दूमरा सत्यार्थ पृष्ठ ८२

हो न केशों का पतन, है इस लिखे बन्धन शिखा ।
 बाह क्या तेरे मुरु ने, की है अमृत व्याख्या ॥ १६ ॥
 होम का कल वायु शुद्धि, स्वामी ने तेरे लिखा ।
 सत्य है उसका कथन, तो मन्त्र पहना है वृथा ।
 सोच तो बलिबैश्व का, ठट्ठा उड़ाया उसने क्या,
 लोप सत्कर्मों का बम, करना उसे स्वीकार था ॥ १७ ॥
 पाप बिन भोगे नहीं छुटता, है यह कहना अशुद्ध ।
 हैं बचन उन के ही ग्रन्थों में, अनेक इस के निकुट ॥
 सत्य के निर्णय की हो इच्छा, तो कीजे वाक युद्ध ।
 लेख को क्यों देखकर, मेरे वृथा होता है कुट्ट ॥ १८ ॥
 पहले सब ग्रन्थों में अपने, मुक्ति मुख अक्षय लिखा ।
 छागया अज्ञान तब, गाने लगे उलटी कथा ॥
 शुभ अशुभ कर्मों का जिनके, नाश सम्यक् होचका ।
 क्यों उन्हें बन्धन में डालेगा, पुनः परमान्मा ॥ १९ ॥
 जेलखाना और फांसी सम, लिखा मुक्ति को हा !
 नास्तिकता इस से बढ़कर, और बनलाओ है क्या ॥

? ६ पंचमहायज्ञविधि पृष्ठ ६-४-९ तथा दूसरा सत्यार्थ पृष्ठ
 ४१।१७ दूसरा सत्यार्थ पृष्ठ ४२ पहला सत्यार्थ पृष्ठ ४९।१८
 दूसरा सत्यार्थ पृष्ठ ३२२ तथा ३७८।१६ मुक्तिप्रकाश देखो

जो नरक और स्वर्ग से, कोकों को भी नहीं मानता ।
 अज्ञता उसकी लुधाने से, छुपे क्योंकर भला ॥ २० ॥
 वह है ईर्माई की सहज, जिसेने कटवाई शिखा ।
 तो शिखा छेदन की दी, क्यों आवही ने आज्ञा ॥
 सब के उपवासों को जब, सत्यार्थ में झूटा कहा ।
 क्यों लिखे उपनयन में, उपवास फिरतूने बता ॥ २१ ॥
 शूद्र तक को तां नमस्ते, का कथन स्वीकार है ।
 और नमःशिव के लिये, कहना बुरा आचार है ॥
 स्वामी जी महाराज का, प्रत्यक्ष नाम विचार है ॥
 वेद के विपरीत उनका, सर्वथा व्यवहार है ॥ २२ ॥
 ग्रन्थ भाषा में हैं जितने, जो हैं सब मिथ्या भला ।
 तो तेरे स्वामी की भाषा, सत्य हो कैसे बता ॥
 सत्य तो यह है कि है, सत्यार्थ झूटा सर्वथा ।
 हमने उसकी मैकडों, तुझको अशुद्धी दी दिखा ॥ २३ ॥

२० दूसरा सत्यार्थ पृष्ठ २४१ तथा ५९० । २१ दूसरा
 सत्यार्थ पृष्ठ ३७९ तथा २५८ और पहिली संस्कारविधि
 पृष्ठ ४८ दूसरा सत्यार्थ पृष्ठ ४१३ पहिली संस्कारविधि पृष्ठ
 ५६ में देखिये । २२ दूसरा सत्यार्थ पृष्ठ ३४६ यजुर्वेद अध्याय १६
 में नमः शिवाय लिखा है । २३ दूसरा सत्यार्थ पृष्ठ ७१

हो असन मिश्रित जो सत्, वह सत्य है जब विषसमान ।
 तो तू अपने स्वामी का, सबलेख अनादणीय मान ॥
 उम के ग्रन्थों में तुझे, स्वीकार है अनृत निदान ।
 छोड़ दे अब सर्वथा उनको जो है तू बुद्धिमान् ॥ २४ ॥
 आठ गत्री कहते हैं निन्दित जो गर्भाधान में ।
 छागया अज्ञान कैसा स्वामी जी के ज्ञान में ॥
 अर्थ मनु के श्लोक का भी ज्ञान न आया ध्यान में ।
 फिर बता कैसे कहूँ उसको भला विद्वान् में ॥ २५ ॥
 सृष्टि के गन शेष वर्षों की जो कुछ गणना लिखी ।
 दों करोड़ और लाख उनमें से अधिक है वां कमी ॥
 वेद की शाखाओं में भी है अशुद्धि वेद (४) की ।
 स्वामीजी महाराजकी क्याही विचक्षण बुद्धि थी ॥ २६ ॥
 बाहरे गणितज्ञ तुज का धन्य कहिये बार बार ।
 दिनलिख सौ वर्ष के जो तीन लाख और साठ हजार ।
 बुद्धिमानों मत अमत् का कीजिये सम्यक् विचार ।
 स्वामी जी की पुस्तकों में तो अशुद्धि है अपार ॥ २७ ॥

२४ दूसरा सत्यार्थ पृष्ठ ७१ । २५ पहिली सस्कार-
 विधि पृष्ठ १२ । २६ ऋग्वेदादिभाष्यभूमिका पृष्ठ २३-२४
 दूसरा सत्यार्थप्रकाश पृष्ठ २८७ । २७ दूसरा सत्यार्थ पृष्ठ
 २४०-२४१ ।

भागवत् में है कहां ? पृथ्वी का राक्षस लगया ।
 और पहलाद अक्षर की भी गई है झूठी कथा ॥
 गोहिणीको भार्या बलदेव जी की लिख दिया ।
 ऐसे मण्डी के कथन पर हो भला विश्वास क्या ॥ २८ ॥
 चार वेदों में कहां है मंत्र गायत्री बता ।
 जो तू मत्वा है तो चौथे वेद में मुझ को दिखा ॥
 है नहीं छादोग्य में यह मनु श्रुति का पना ।
 रत्न सन्यासी को दे ऐसा कहां मनु ने कहा ॥ २९ ॥
 वेद और वेदांग के पांडित्य का अभिमान था ।
 जीवों की उत्पत्ति लिखी यहाँ तक उन्हें अज्ञान था ॥
 स्वामीजी को सत् अमत् का कहिये कुछभी ध्यान था ।
 नह तो माधु थे उन्हें श्वन और कुण्डल समानथा ॥ ३० ॥
 जैनियों ने विष दिया शंकर को यह मिथ्या लिखा ।
 और शिव मंदिर में है चुम्बक की भी झूठी कथा ॥
 शूद्र था जान श्रुति यह कैसा अनृत लिख दिया ।
 है प्रकट छिद्गये मे तेरे गुरु की अज्ञता ॥ ३१ ॥

२८ दूसरा सत्यार्थ पृष्ठ ३३३ तथा ३३४ पहला स-
 त्यार्थप्रकाश पृष्ठ १०७ । २९ पञ्चमहायज्ञविधि पृष्ठ
 २६ फिर पहला सत्यार्थ पृष्ठ १४७ और दूसरा सत्यार्थ
 पृष्ठ १५५ । ३० पहला सत्यार्थ पृष्ठ २३२ । ३१ दूसरा
 सत्यार्थ पृष्ठ २८७-२९०-३३६

जो लिखी पृथ्वी की परिधी उस में भारी भूक है ।
 तरे स्वापी का कवन सिद्धांत के प्रतिकूल है ॥
 घूमना भूमी का जो उसने लिखा निर्मूल है ।
 जो कि है वेदज्ञ उन के हृदय में यह शूल है ॥ ३२ ॥
 साम में इय माझे द्वादश भुति दिख लाइय ।
 ब्राह्मणस्य विज्ञानतः किस वेद में है बताइये ॥
 हैं प्रते इत्यादि कहां ऋग्वेद में समझाइये ।
 मेरे मन्मुख बात झूठी भूल कर न बनाइये ॥ ३३ ॥
 भागवत की है नहीं हेमाद्रि में कुछभी कथा ।
 देखकर उस ग्रंथ को संदेह तू अपना मिटा ॥
 बोपदेव ऐन्दव श्री जयदेव का आता न था ।
 नय में दोनों का हमने लिख दिया पूरा पता ॥ ३४ ॥

३२ दूसरा सत्यार्थ पृष्ठ ४९० देखो । सिद्धान्तशिरोमणि
 गोलाध्याय दूसरा सत्यार्थ पृष्ठ २२८ सिद्धान्तशिरोमणि
 गोलाध्याय में भूगोला स्वभावत लिखा है अथर्ववेद में
 भुवा पृथ्वी ऐमी भुति है ॥

३३ पहली संस्कारविधि पृष्ठ ३२ दूसरा सत्यार्थ
 पृष्ठ १२६ पहली संस्कारविधि पृष्ठ ३१

३४ दूसरा सत्यार्थ पृष्ठ ३२९

पञ्च विंशे श्लोक सुश्रुत के शरीर स्थान में ।
 लिखते हैं स्वामी जी कहिये ज्ञान या अज्ञान में ॥
 किस लिये फूला फिरे है तू हुआ अभिमान में ।
 आके मेरे सामने कर बात कुछ मैदान में ॥ ३५ ॥
 दूध पी बकरे का स्वामी ने जो तेरे लिख दिया ।
 सृष्टि क्रम विषरीत कहिये यह कथन कैसा किया ॥
 ऐसे अज्ञानी का होकर शिष्य क्यों अपयश लिया ।
 छाग का पी दूध किसने जगत् में खाया पिया ॥ ३६ ॥
 स्वामी जी को भांग पीने का बहुत अभ्यास था ।
 मन में जो आया लिखा कब सत् अमत् का पास था ॥
 क्या उन्हें सद्धर्म का करना कहीं उपहास था ।
 म्यात् कलि महाराज का उनके हृदय में वाम था ॥ ३७ ॥
 घुस गये स्वामी जी जिस में है वह नंदी गण जहां ।
 सत् असत् का उनके निर्णय चल के अब करलो बहां ॥
 है बड़ा आश्चर्य हमको बस यही मित्रो यहां ।

३५ दूसरा सत्यार्थ पृष्ठ ४६

३६ यजुर्वेदभाष्य अध्याय २५ मंत्र ४३ के पदार्थ में ॥

३७ देखो दयानन्दजीवनचरित्र दलपतरायकृत पृष्ठ

५८ से ६० तक ॥'

मूर्ती पाषण की में पाल ऐसा है कहां ॥ ३८ ॥
 रीछ ने खाने को स्वामी जी के मुँह खोला था जब ।
 आय थे दो क्रोध से उन के सहायक वन में तब ॥
 है ये सम्भव या असम्भव कोई बनलाये तो अब ।
 जानलो गप्पाष्टक स्वामी की बातें गप्प सदा ॥ ३९ ॥
 मूर्ती पुत्रक के आदर का निरादर कर दिया ।
 वर्ष पैतालीस तक इह अन्न से किम के जिया ॥
 जिन का गोबध करते देखा उनसे ही सीधा लिया ।
 तूही कह स्वामी न तेरे काम यह कैसा किया ॥ ४० ॥
 नाम में उम के दया थी और दया से हीन था ।
 नाम को सन्यास था और धन में मन लवलान था ॥
 नाम का वैदिक था पर वह वेद के न अधीन था ।
 मत्स्य का निर्णय न था मत उमका तेरह तीन था ॥ ४१ ॥
 दं मेरी बातों का उत्तर जिनको कुल अभिमान हो ।
 दूर जिस से स्वामी जी महागज का अज्ञान हो ॥
 छोड़दे झूठे गुरु को जो कि बुद्धिमान हो ।

३८ उक्त जीवनचरित्र पृष्ठ ६०

३९ उक्त जीवनचरित्र पृष्ठ ६१-६२

४० उक्त जीवनचरित्र पृष्ठ ६५ तथा ३७-३८

पक्षपात और हठ दुराग्रह पर न जिसका ध्यान हो ॥ ४२ ॥
 हठ दुराग्रह छोड़कर सद्गुरुही में प्रीति कर ।
 प्रीति कर भगवान से शिष्टों की अपने रीति कर ॥
 रीति कर सन्शास्त्र की प्रतिकूल से नु भीति कर ।
 भीतिकर अन्याय से तनमन से निशिदिन नीतिकर ॥ ४३ ॥
 बस जगन्नाथ अब शरण परमात्मा की लीजिये ।
 रात दिन तन मन से अपने ध्यान उसका कीजिये ॥
 है मढ़ा विश असन् उसको दूर से तज दीजिये ।
 सत्य रूपी अमृत ही को प्रीतिपूर्वक पीजिये ॥ ४४ ॥

इति.



विज्ञापन ।

आजकल अपने और दूसरे के ग्रन्थों की सत्य झूठ बातों
 का यथावत् निर्णय किये बिनाही प्राय लोग दयानंदा
 समाजों में प्रविष्ट होकर सत्ययनातनधर्म को समूह
 नष्टभ्रष्ट कर रहे हैं यद्यपि ये लोग विद्वानों के सम्मुख सर्वत्र
 पराजय की प्राप्त होतें हैं परंतु अज्ञों को अपने बाकूजाल
 में फाँसकर धर्म की बड़ी हानि करते हैं अतएव इन

लोगों से अपने धर्म की रक्षा चाहनेवाले सत्पुरुषों को मेरेविचारमें यह उपाय करना आवश्यक है, कि दयानंद के ग्रन्थों को शास्त्र विरुद्ध झूठी बातोंको सम्पूर्ण हिन्दुओं पर सम्यक् प्रकट कर दें जिस से कोई सनातनधर्मावलम्बी अपने श्रेष्ठ मत से विमुख न होवै और उनलोगों की झूठीबातों का यथोचित उत्तर दे सकें हमने चिरकाल से इसीहेतु दयानंद के खण्डन की प्रायः छेटी २ पुस्तकें मुद्रित कराई, कि सब लोग दयानंद के शास्त्र-विरुद्ध और महाअशुद्ध लेखोंको जानजावें जिससे फिर कोईअपने मत को त्यागकर उनकी झूठी बातोंमें न फँसे यदि सम्पूर्ण धर्मसभाओं के मंत्री वा महासद तथा और धनी धर्मात्मा लोग दो दो चार चार रुपये की पुस्तकें भेगाकर अपने २ नगर में फइलाते तो अवश्य कुछ न कुछ लाभ होता परंतु किसीने इधर ध्यान ही न किया उक्त पुस्तकों के छपाने में हमारा प्रयोजन धन कमाना नहीं है किन्तु मुख्य तात्पर्य यही है, कि सब लोग सन्यासत्य का यथार्थ निर्णय करके मत्शास्त्रानुसार मतको स्वीकार और प्रतिकूल का तिरस्कार करें इसी कारण हम समस्त धर्म रक्षक महाशयों की सेवा में निवेदन करते हैं, कि जो महाशय हमारे नीचे लिखे हुए पुस्तकों में से जिस

पुस्तक को चाहे आप छपवावें और जहां तहां फ-
हलावें धर्मसभाओं में सैकड़ों रुपया वार्षिकोत्सवों
में निष्फल उठता है वनी लोग सहस्रों रुपया विवाहादि
उत्सवों में वृथा उड़ाते हैं यदि वे महाशय दत्त दत्त
बीस २० रुपये की इस प्रकार की पुस्तकें आप मुद्रित
कराके वा हम से भेगाकर बांट दिया करें तो अतिलाभ
हो सिद्धान्त यही है, कि दयानन्द खण्डन की छोटी २
पुस्तकों का नगर २ में प्रत्येक मनुष्य को देखना और
अपने पुत्र पौत्रादि को पढ़ाकर सम्यक् समझा देना
अत्यावश्यक है यदि हमको बीस सज्जन पुरुष ऐसे धर्म-
रक्षक उदार मिलजावें, कि हम जो पुस्तक आगे को
मुद्रित करावें वे महाशय उस की पचास ५० प्रति लेखें
तो हम छपाने से एक मास के भीतर लागत के अनुसार
मूल्य पर देदेवेंगे सम्पूर्ण धर्मसभाओं तथा धर्मरक्षक
सत्पुरुषों को चाड़िये, कि इन पुस्तकों को आप छपवा
कर वा हम से भेगाकर सर्वत्र फहलावें धर्म को बढ़ावें
और अधर्म को हटावें ॥ प्रायः स्थानों में सुमन्मान
लोग सत्यसनातनधर्मपर मिथ्याभासप करके अज्ञ
लोगों को बहकाने हैं उन के खण्डन में श्री मयुंशी इन्द्र-
मणी विरचित किताबों का फहलाना उपकारी है. इति ॥

मनुस्मृति ।

मानव धर्मशास्त्र-मनुसंहिता ।

(सम्पूर्ण १२ अध्याय)

मूल अन्वयांक और मेधातिथि सर्वज्ञ नारायण-कुल्लूक
राघवानन्द-नन्दन और रामचन्द्र कृत संस्कृत व्याख्या उ-
परोक्त छै टीकों के अनुसार भाषाटीका सहित अतिउत्तम
चिकने कागज पर बम्बई टाइप में छपी है सुंदर कपड़े की
जिल्द सहित का मूल्य १) तथा पुष्ट की जिल्द ॥=) डा-
कव्यय ॥ पु०

सनातनधर्मदर्पण

सनातनधर्म मण्डन और दयानन्द मत खण्डन का अपूर्व पु-
स्तक २९० पृष्ठों का पुस्तक का मू० ॥)

य नदहृदय ॥)

दयानन्दकीबुद्धि ॥)

पुस्तकें मिलने का पता -

शिवलाल, गणेशीलाल

“लक्ष्मीनारायण” प्रेस-

मुरादाबाद.

ॐ श्रीहरिः

—ॐ परमात्मा जयति ॐ—

❀ दयानन्दहृदय ❀

मुरादाबाद निवासी—

प० जगन्नाथदास सङ्कलित

जिसको

(क० कु०) प० रामस्वरूप शर्मा ने

सनातनधर्म छापाखाना

मुरादाबाद में छपवाया

धर्मसभाएं और धर्मात्मा लोग इसे आप छपवाये वा १) सकल।

यहां से मैगाकर सबत्र फटलानें धर्मार्थ वाटनवालों को ७) की

हजार प्रतिदों और एक हजार के खरीदारोंका नाम टाइल

पर छापदों, परन्तु आवश्यकता में १५ दिनपहिले

सनातनधर्मप्रेस मुरादाबाद के नाम पत्रभेजना चाहिए



ॐ श्रीगणेशाय नमः

—❧— दयानन्दहृदय —❧—

प्राणाय नमो यस्य सर्वमिदं वशं। यो भूतः
सर्वस्येश्वरो यस्मिन् सर्वं प्रतिष्ठितम्॥

प्रकट होकि दयानन्द सरस्वती ने अपने ग्रन्थों में सर्वथा वेदादि सत्शास्त्र विरुद्ध महा अशुद्ध और निन्दित लेखकरके धर्मको निर्मूल करना चाहा है देखा सत्यार्थ प्रकाश मुद्रिन सन् १८७५ के पृष्ठ ४५ में मांसादि पदार्थोंसे होमकरना लिखा है पृष्ठ १४९ मांसके पिण्ड देने में कुछ पाप नहीं पृष्ठ १४८ गायको गधी की समान लिखा उसको घासजल भी दुग्धादि प्रयोजन के वास्ते देना अन्यथा नहीं पृष्ठ १७१ यज्ञके वास्ते जो पशुओं की हिस्सा है सो बिधि पूर्वक हनन है। पृष्ठ ३०२ कोई भी मांस न खाये तो जानवर, पक्षी, मत्स्य और जलजन्तु इतने हैं उनसे शत सहस्र गुने होजायें फिर मनुष्यों को मारनेलगें और खेतों में धान्यही न होने पावे फिर सब मनुष्योंकी आजीविका नष्ट होनेसे सबमनुष्य

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नष्ट होजायें । पृष्ठ ३०३ जहां २ गोमेधादिक लिखेहैं वहां २ पशुओं मे नरोंका मारना लिखाहै-और एक बैलसे हजारहां गया गर्भवती होती हैं इससे हानिभी नहीं होती- और जो बध्या गाय होती है उसको भी गोमेध मे मारना लिखाहै- क्योंकि बध्या मे दुग्ध और वत्सादिकों की उत्पत्ति नहीं हानती । पृष्ठ ३०९ पशुओं को मारने में थोड़ासा दुःखहोता है परन्तु यज्ञ मे चराचर का अत्यन्त उपकार होता है ॥

ऋग्वेदादि भाष्य भूमिका पृष्ठ २१४ विवाहित पतिके मरने वा रोगी होनेमे दूसरे पुरुष वा स्त्रीके साथ संतानोंके अभाव मे नियोग करे तथा दूसरे को भी मरण वा रोगी होने के अनन्तर तीसरे के साथ करले इसी प्रकार दशवे तक करने की आज्ञा है इसीप्रकार पुरुष के लिये भी विवाहित स्त्रीके मरजाने पर विधवा के साथ नियोग करनेकी आज्ञाहै और जब वहभी रोगी हो वा मरजाय तो सन्तानोत्पत्तिके लिये दशम स्त्री पर्यन्त नियोग करलेवे दूसरीवारके छपे सत्यार्थ प्रकाश का पृष्ठ २६ श्रीगणेशायनमः ०००० शिवायनमः सरस्वत्यैनमः नारायणायनमः इत्यादिको वेदविरुद्ध और मिथ्या लिखा इससे पूर्व उक्तनामोंको परमात्माके नाम सिद्ध किया पृष्ठ ८८ मुखादि अंगोंसे ब्राह्मणादि उत्पन्न होतेसो

उपादान कारण के सदृश ब्राह्मणादि की आकृति गोलमान्
 बुद्धाकृति के समान होती यह लेख महाभ्रताका है पृष्ठ ८९.
 ब्राह्मण क्षत्रिय वैश्य और शूद्रों की कन्याओं की सालहव
 वर्ष और पुरुषों की पच्चीसवें वर्ष विद्या मभा से परीक्षा
 होकर जो लड़के लड़की गुणकर्मानुसार जिस वर्ण के योग्य हो
 उस २ से बदला दिये जावे और गुणकर्मानुसार ही उनके
 विवाह हों धन्य ! भला विवाहानन्तर स्त्री पुरुषों के गुण कर्म
 अन्यवर्ण के योग्य होजावे तो क्या किया जावे ! पृष्ठ ०३
 विवाह के निमित्त कन्या और कुमारों के फोटो तथा जन्म
 चरित्र कन्याओंकी अध्यापिका और कुमारों के अध्यापकों
 के पास भेजे जावेगे जिनके गुण कर्म स्वभावानुसार जिस
 के साथ जिस २ का विवाह होना योग्य समझे उस पुरुष
 और कन्या का प्रानेविम्ब और इतिहास कन्या और वरके
 हाथ में देवे और कहे कि इसमें जो तुम्हारा अभिप्राय हो सो
 हमको विदित करदेना जब उन दोनों का निश्चय परस्पर
 विवाह करने का होजाय ००० जो वे दोनों अध्यापकों के
 सामने विवाह करना चाहें तो वहां, नहीं तो कन्याके माता
 पिताके घरमें विवाह होना योग्य है ००० भद्र पुरुषों के
 सामने उन दोनों की आपस में बातचीत शास्त्रार्थ कराना

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और जो कुछ गुप्त व्यवहार पूर्वे सो भी सभा में लिख के एक दूसरे के हाथ में देकर प्रशोचर कर लेंव पृष्ठ ९७ उत्तम स्त्री सब देश तथा सब मनुष्यों से ग्रहण करे—पृष्ठ ११८ और ११९ जब पति सन्तानोत्पत्ति में असमर्थ होवे तब अपनी स्त्री को आज्ञा देवे कि हे सुभगे सौभाग्य की इच्छा करनेहारी स्त्री तू मुझसे दूसरे पति की इच्छा कर क्योंकि अब मुझसे सन्तानोत्पत्ति की आशा मत करे । वैसे ही स्त्री भी जब रोगादि दोषोंसे ग्रस्त होकर सन्तानोत्पत्ति में असमर्थ होवे तब अपने पति को आज्ञा देवे कि हे स्वामी आप सन्तानोत्पत्ति की इच्छा मुझसे छोड़कर किसी दूसरी विधवा स्त्रीसे नियोग करके सन्तानोत्पत्ति की जिये । विवाहित स्त्री जो विवाहितपति धर्मके लिये परदेश गया हो तो आठवर्ष, विद्या और कीर्ति के लिये गया हो तो छःवर्ष, और धनादि कामनाके लिये गया हो तो तनिवर्ष तक वाट देखके पश्चात् नियोग करके सन्तानोत्पत्ति करले—जब विवाहित पति आवे तब नियुक्त पति छूटजावे । जो पुरुष अत्यन्त दुःखदायक हो तो स्त्री को उचित है कि उसको छोड़ के दूसरे पुरुषसे नियोग कर सन्तानोत्पत्ति करके उसी विवाहित पति के दायभागी संतानोत्पत्ति करलेवे पृष्ठ १२० गर्भ

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बत्ती स्त्री से एक वर्ष सप्तागम न करने के समय में पुरुष वा स्त्री से न रहाज्याय तो किसी से नियोग करके उसके लिये पुत्रोत्पत्ति करदे । पृष्ठ १९४ ईश्वर को त्रिकालदर्शी कहना मूर्खता का काम है इस के विरुद्ध आर्याभिविनय के पृष्ठ ८ तथा ऋग्वेदादि भाष्य भूमिका के पृष्ठ ७६ में आप ईश्वर को त्रिकालदर्शी लिखा पृष्ठ २५८ उष्ण देश हो तो सब शिखा सहित छेदन करा देना चाहिये क्योंकि शिर में बाल रहने से उष्णता अधिक होती है और उस में बुद्धि कम हो जाती है इस के विरुद्ध पृष्ठ ३७९ में यज्ञोपवीत और शिखा को छोड़ मुसलमान ईसाइयों के सदृश बन बैठना व्यर्थ है । यज्ञोपवीत और शिखा का त्याग तो स्वामीजी आप कर बैठे थे पृष्ठ २६३ द्विज लोग शूद्र के हाथ की बनाई रसोई खावें पृष्ठ २६६ यह राजपुरुषों का काम है कि जो हानि कारक पशु वा मनुष्य हों उनको दंड देवें प्राण भी वियुक्त करदें उनका मांस फेकदें अथवा कोई मांसाहारी मनुष्य खावे तो भी संसार की कुछ हानि नहीं—शेर भेड़िये और मनुष्य का मांस कौन मनुष्य खाते हैं ? पृष्ठ ३४५ एकादशी का उपवास लिखने वाले को कसाई लिखा और पहली संस्कार विधि के पृष्ठ ५६ में यज्ञोपवीत कराने वाले को आप तीन

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दिन उपवास करने की विधि की पृष्ठ ३४९ ३५० नमः शिवाय इस मंत्र का उपदेश करने वालों को वाममार्गियों के समान निंदित लिखा और यह मंत्र यजुर्वेद में प्रत्यक्ष है ।

सम्बत् १९३३ की छपी संस्कार विधि पृष्ठ ११ जो चाहे कि मेरा पुत्र पंडित, सदसाद्विवेकी, शत्रुओं को जीतने वाला स्वयं जीतने में न आने वाला, युद्ध में गमन हर्ष और निर्भयता करनेवाला, शिक्षित वाणी का बोलने वाला, सब वेद वेदाङ्ग विद्या का पढ़ने और पढ़ाने तथा सर्वायु का भोगने वाला होय वह मांस युक्त भान को पकाकर पूर्वोक्त घृतयुक्त खा य । पृष्ठ ४२ अजा के मांस का भोजन अन्नादि की इच्छा करने वाला तथा विद्या कामना के लिये तित्तिर का मांस भोजन करावे । पृष्ठ ४८ कर्णवेध अलंकार धारण के लिये कान को विधना । पृष्ठ १४१ मृतक के शरीर प्रमाणों बराबर घी और कर्पूर चन्दनादि सुगन्ध साथ लेले—न्यून से न्यून बीस सेर घी अवश्य होना चाहिये इतना भी घृतादि न होय तो न गाड़े न जल में छोड़े और न दाह करे किंतु दूर जाके जंगल में छोड़ आवे । पृष्ठ १५० मृतक के भस्म और अस्थि को भूमि में गाड़ देवे अथवा बाग वा खेत में डाल देवे । उन के ग्रंथों में प्रायः ऐसे ही शास्त्र तथा लोक विरुद्ध लेख भरे हैं

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जिन से स्पष्ट प्रकट होता है कि दयानन्दसरस्वती सर्वथा वैदिक धर्म कर्म को नष्ट और जगत् को भ्रष्ट ही करना चाहता था--उसने होम का फल वायुशुद्धि । संध्या में शिखाबंधन का प्रयोजन वाल न बिखरना, तथा आचमन से कफ पित्त की शांति, मार्जन से निद्रा और आलस्य का दूर होना, यही आशय लिखा है ऐसे लेखों से उसका आन्तरीय अभिप्राय यही जाना जाता है कि लोग इन कर्मों को निरर्थक जानकर छोड़देवें । वह स्वर्ग नरक और देवताओं को भी नहीं मानता उसने अज्ञों को जाल में फांसने के निमित्त बड़ा भारी झल कपट यह किया है कि अपने ग्रंथों में प्रायः वेदादि सत्शास्त्रों के वचन लिखकर उनका भाषार्थ सर्वथा मन माना स्वकपोल कल्पित शास्त्र विरुद्ध लिखदिया है चारों वेदों की ११३१ शाखाओं में से केवल चार संहिताओं ही का मंतव्य बताया ऋषि मुनियों के ग्रंथों में वेदविरुद्ध होने का झूठा दोष लगाया भागवतादि पुराणों पर मिथ्या आक्षेप किये उनके नाम से स्वेच्छानुकूल निज कपोलकल्पित इतिहास लिख दिये । मुक्ति को जेलखाना और फांसी के समान ठहराया श्री वेदव्यास महर्षि के वचन को वेदविरुद्ध बतलाया अपने परस्पर विरुद्ध लेखों पर ध्यान न था सम्भव और असंभव का ज्ञान न

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था वेदभाष्य रचा तो ऐसी असमंजस कपोल कल्पित रत्नना की कि जो कोई बुद्धिमान् उसके भाष्य को सत्य जाने तो वेद से अढ़ा रहिन होजावे सर्वथा अशुद्ध है और पदार्थ से भावार्थ विरुद्ध विद्वानों ने चिरकालपर्यन्त उसके मिथ्या लेखोंपर कुछ ध्यान न दिया और उसका छल कपट साधारण लोगों पर सम्यक् प्रकट न किया अतएव संस्कृत विद्या से अनाभिज्ञ धर्म कर्म के त्यागी प्रायः लोग उसके अनुयायी होगये और जगह २ समाजें स्थापित करके सत्य सनातन धर्म के विरुद्ध व्याख्यान करने लगे तब तो प्रायः धर्म के प्रेमी मनुष्यों ने धर्म की हानि जान दुःख मान उन के खण्डन में अनेक ग्रन्थ निर्माण करके मुद्रित कराये और जगह २ धर्म सभायें स्थापित हुई यद्यपि अद्य पर्यन्त धर्म सभाओं में इतनी शिथिलता है कि सम्पूर्ण सभासद उनके खण्डनीय ग्रन्थों का अवलोकन न करने के कारण उनके जालरूप, धर्म नाशक, अधर्मवर्द्धक, शास्त्रविरुद्ध, महा अशुद्ध लेखों को यथोचित नहीं जानते परन्तु अनेक महाशय ऐसे हैं कि जो वेदादि सत्शास्त्रों के वास्तविक अभिप्राय और छलियों के छल कपट रूप मिथ्या लेखों को सम्यक् जानते हैं और स्वधर्मरक्षार्थ सर्वत्र सत्य का मण्डन और असत्यका खण्डन

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करते हुए फिरते है उन विद्वानों के सन्मुख कोई दयानन्दी दयानन्द के लेखों का समाधान करने को स्थित नहीं होता किंतु भागने वा धोखा देने से जीत होती होतौ ऐसा ही करना अपने गुरुके इसी अधर्मरूप मिथ्या लेख से काम निकालते हैं अथवा यह कहने लगते है कि दयानन्दजी भी मनुष्यथे मनुष्यमे भूल होती ही है उनके असत्य लेख से हमें कुछ कामनहीं हम तो सत्य बातको मानते है परंतु उनका यह कथन सर्वथा धोका देना है—वे लोग दयानन्द को महर्षि मानते है और उसके अधर्मरूप लेखों को धर्म मानते हैं—उनको दयानन्द लिखित वेदादि सत्शास्त्रविरुद्ध सर्वथा अशुद्ध असमञ्जस और अयुक्त लेख स्वीकार है और ऋषि मुनियों के सद् ग्रंथों का तिरस्कार—वे लोग दयानन्द लिखित वेदविरुद्ध नियोगादि पाप रूप कर्मों का प्रत्यक्ष उपदेश करते हैं अधर्म की वृद्धि और धर्मको निःशेष करते है मुसलमानों और ईसाइयों को आर्या बनाते है आर्यधर्म को धूलि मे मिनाते हैं उनके इत्यादि महा अधर्म कर्मोंको देखकर संशय है कि जिस समय समाजगण अधिक बढ़ जायगा तो यह लोग अपने गुरु के लेखानुसार नियोगादि कुकर्मों का प्रचार भी प्रत्यक्ष करेगे मांसभक्षण की पुष्टिकर्ता समाजियों का एक दल तो होहीगया यदि वह

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दल प्रवल होजायगा तो आर्यों में गोवधादि महा पातकभी होने ही लगैंगे हा ! कलिकाल बाल्यावस्था ही में अपनी पूर्ण वीरता दिखाने लगा सज्जनों के हृदय कंपाने लगा-हे महाशयों यदि अपने धर्म की रक्षा चाहें तो इन लोगों से सर्वत्र खान पान इत्यादि समस्त सम्बन्ध का त्याग करो-वे लोग कहते हैं कि यदि हमको जातिवाले छेड़ेंगे तो हम सम्पूर्ण समाजी लोग अपनी एक पृथक् जानि बना लेंगे-अभी इससे हमारी विशेष हानि नहीं परन्तु ऐसे ही दशवीस वर्ष हमारा इन लोगों के साथ पूर्ववत् संबंध रहा तो निःसंदेह बड़ी हानि होगी-दुमरा यन्न यह भी अवश्य कर्त्तव्य है कि सम्पूर्ण धर्मसभायें दयानन्द रचित ग्रंथों की शास्त्रविरुद्ध बातों का समस्त लोगों पर सम्यक् प्रकट करती रहें और प्रत्येक सभा को दयानन्द खंडन की छोटी २ पुस्तकें नागरी तथा उर्दू की आप छपवाकर वा हमसँ मंगाकर प्रत्येक मनुष्य को लागत के अनुसार देनी चाहिये जिससे सबको उनके मन का सम्यक् वृत्तांत प्रकट हो धनीलोग यथाशक्ति इसप्रकार की पुस्तकें बिना मूल्य वांटें तो उनको लोक में यश और परलोक में पुण्य की प्राप्ति हो ॥

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ॐ श्रीहरिः

दयानंदी यजुर्वेदभाष्यका नमूना ।

पृष्ठ ३८० हेजगदीश्वर मैं और आपपढ़ने पढानेहारे दोनों भीतिके साथ वर्त्तकर विद्वान् धार्मिकहों कि जिससे दोनोंकी विद्यावृद्धि मदा होवे इति, स्वामीजी के विचार में ईश्वर पूर्ण विद्वान् और धार्मिक नहीं है धन्य ? पृष्ठ ४४५ हे जगदीश्वर ! जिसकारण आप—सुख दुःखको सहन करने और करानेवाले है इति, दयानन्दजी ने ईश्वरको सुख दुःखका भागी भी मानालिया पृष्ठ ५०० हे शिष्य ! मैं तेरे जिससे मूत्रोत्सर्गादि कियेजाते है उस लिंगको पवित्र करता हूँ तेरे जिससे रक्षा कीजाती है उस गुणेंद्रियको पवित्र करता हूँ इति, यह लेख सर्वथा मिथ्या और असमंजस है । पृष्ठ ६३५ ईश्वर कहता है कि हे (इन्द्र) मत्र सुखा के धारण करनेहारे (शूर) हम लोगों को सबजगहसे भय रहित कर इति स्वामीजीकी बुद्धि ने ईश्वरको भी भयमान करदिया पृष्ठ ६७५ गृहस्थजनों को चाहिये कि इसप्रकारका प्रयत्नकरे कि जिससे तीनों अर्थात् भूत भविष्यत् और वर्त्त-

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मानकाल में अत्यंत सुखी हों इति । ऐसा कौन प्रयत्न है जिससे भूतकाल में सुख हो पृष्ठ १२०८ जो पुरुष अपनी विवाहित स्त्रीको छोड़ अन्य स्त्री के निकट जावे वा स्त्री दूसरे पुरुषकी इच्छा करे तो वे दोनों चोरके समान पापी होते हैं पृष्ठ १३१३ अपनी स्त्री को छोड़ अन्य स्त्री की इच्छा न पुरुष और न अपने पति को छोड़ दूसरे पुरुष वा संग स्त्री करे इति उक्त लेख से नियांग सर्वथा वंशविरुद्ध है पृष्ठ १३६३ जो जंगल में रहनेवाले नीलगाय आदि प्रजाकी हानि करे वे मारनेयोग्य हैं इति, यह प्रकटहि माकर्म है । आजाहे पृष्ठ १३९६ जो स्त्री अविनाशी सुख देनेहारी इति मुक्ति सुख को तो विनाशीमान बैठे और स्त्री को अविनाशी सुख की देनेहारी स्वीकार किया धन्य ! पृष्ठ १६०८ हे पति वा स्त्री तू ००० मेरे नाभि से ऊपर का चलनेवाला प्राणवायु की रक्षाकर मेरे नाभिके नीचे गुह्यन्द्रिय मार्गसे निकलनेवाले अपानवायु का रक्षाकर इत्यादि । यह लेख सर्वथा निरर्थक है पति वा स्त्री क्या रक्षाकरसकत है पृष्ठ १४१२ पीठसे बोझ उठानेवाले ऊँट आदि के सदृश वंश्य तू इत्यादि सर्वथा गप्य और वैश्यों की पूर्ण निंदा है पृष्ठ १५७० पूर्णायुवा वस्था की प्राप्ति में कन्याओं की पुरुष और पुरुषों की

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कन्या परीक्षाकर अत्यन्त प्रीति के साथ चित्त से परस्पर आकर्षित होके अपनी इच्छासे विवाह कर इत्यादि शास्त्र विरुद्ध ईसाइयोका अनुसरण है पृष्ठ १६१८ आम्नादि वृक्षों को काटने के लिये वज्रादि शस्त्रों को ग्रहणकर इति, आम्नादि वृक्षों के काटने की आम्नादेना स्वामीजी की बुद्धिका नमूना है धर्मात्मा लोग तो आम्नादिके वाग्लगाते हैं और उन से संपूर्ण मनुष्य अति सुखपाते हैं पृष्ठ १६२० हे सुअरके समान सोनवाने राजन इत्यादि राजा की निंदा है । पृष्ठ १७७७ मनापीत आदि को योग्य है कि शूरावीर स्त्रियों की भी सेना स्वीकार करे इति जां लोग इस आम्ना को अनुचित न जानें वे अपनी स्त्रियोंका युद्धविद्या सिखावें और सेनामें भगती करावें पृष्ठ २०५० जो इस संसार में बहुत पशुवाला होम करके हुतशेष का भोक्ता वेदवित और सत्य क्रिया का कर्त्ता मनुष्य टाँवै सो प्रशंसा का प्राप्त होता है इति इससे अधिक हिंसा कर्म की आम्ना क्या होगी ? अध्याय २१ पृष्ठ ७४ (छागस्य) वकरा आदि पशुओंके बीचसे लेने योग्य पदार्थ का चिकना भाग अर्थात् घी दूध आदि इति वकरेका घी दूध सर्वथा असंभव है यदि कोई कहे कि — स्वामीजी ने वकरी लिखा होगा मंत्रालय की भूल से वकरा

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लिखागया तो अशुद्ध है क्योंकि (छागस्य) पद की व्याख्या है जो कि बकरेही का वाचक है बकरी का नहीं । अध्याय २१ पृष्ठ ८० वट आदि वृक्षों के वृत्ति करानेवाले फलों को प्राप्त हो इति क्या दयानन्दी महाशय वटवृक्ष के फलों को वृत्ति करानेवाले और उनकी प्राप्ति को उत्तम मानते हैं ? अध्याय २१ पृष्ठ ९८ शरीर में स्तनो की जाग्रहण करने योग्य क्रिया है उनका धारण करो इनि ऐसे लेखों से वेदकी महिमा है वा निदा ? अध्याय २१ पृष्ठ १०५ सुन्दर फलोंवाला पीपल आदि वृक्ष इति, पीपल के फलों को सुन्दर कहना दयानन्द जी ही का काम है । अध्याय २१ पृष्ठ ११५ प्राण और अपान के लिये (छागिन)—छेरी आदि पशु से वागी के लिये मेढासे परम ऐश्वर्य के लिये बैलसे भोग करे इति, ऐसे उपदेशों से वेदकी महिमा है वा निदा ? अ० २४ पृष्ठ ३३१ तथा ३३२ हे मनुष्यो ! जैसे पक्षियों के गुण जानने वाला जन मुर्गों उल्लू पक्षियों नीलकंठ पक्षियों मयूरों तथा कबूतरों को अच्छे प्रकार प्राप्त होता है वैसे इनको तुमभी प्राप्त होओ—जो मुर्गा आदि पक्षियों के गुणों को जानते हैं वे सदा इनको बढ़ाते हैं इनि गुरुजी की आज्ञानुसार शिष्यों को उल्लू आदि का पालना और बढ़ाना भी आवश्यक है अ० २७ पृष्ठ ५३४ हे सत्य के रक्षक जगद्गुरु के तुल्य वर्तमान

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आश्चर्यरूप कर्म करनेवाले बहुत बलयुक्त विद्वान् इति यह लेख युक्त है वा अयुक्त अध्याय २८ पृष्ठ ६१२ हे मनुष्यो जैसे बैल गौओं को गाभिन करके पशुओं को बढ़ाता है वैसे गृहस्थ लोग स्त्रियों को गर्भवती कर मजा को बढ़ावें इति इस लेख में गोत्रादि का विचार भी न रहा पशुवन व्यवहार की आज्ञा दी धन्य ? अध्याय २९ पृष्ठ ७० ? माना के तुल्य सुख देनेवाली पत्नी को प्राप्त हो इति क्या पत्नी भी माना के तुल्य सुख देने वाली होगी है ? । अध्याय ३० पृष्ठ ७२ हे परमेश्वर साप आदि को उत्पन्न कीजिये इति ऐमा मूर्ख जगत् में कोई न होगा जो साँपों की उत्पत्ति के लिये परमेश्वर से प्रार्थना करे यह स्वामी जी के वेदभाष्य का नमूना है सत्यार्थप्रकाश सन् १८८४ के पृष्ठ ४६१ में लिखा है कि एक ढंडे में चुड़ते चावलों में से एक चावल की परीक्षा करने से कच्चे वा पक्के हैं सब चावल विदित होजाते हैं ऐसे ही इस ढांडे से लेख से सज्जन लोग बहुत सी बातें समझलेंगे बुद्धिमानों के सामने बहुत लिखना आवश्यक नहीं दयानन्द जी के खंडन में हमने प्रायः पुस्तक छपाये हैं सज्जन लोग उनको देखें और आप छपाकर प्रचार करें ।

जगन्नाथदास मुरादाबाद

ॐ श्रीहरिः

नवीनमतसमीक्षा

अर्थात्

नए मज़हब की छानबीन

जिसको

मुरादाबाद निवासी

मु० जगन्नाथदास ने रचा

और

प० रामस्वरूप शर्मा ने

सनातनधर्म प्रेस में

छपवाकर प्रकाशित किया

सन्वत् १९६३

कीमत दो पैसे, परन्तु बर्माथ बाटने के लिए इकट्ठी एकसौ से अधिक
खरीदनेवालों को एक रुपए की एकसौ दी जाती है





परमात्मा जयति

❀ नवीनमतसमीक्षा ❀

लगाये मन तो वस हरिसे लगाये जिसका जीचाहै ।
 झुकाये गिर तो वस हरिको झुकाये जिसका ० ॥
 सुनाये तो कथा हरि की सुनाये जिसका जी० ।
 जो गाये गीत तो हरि का ही गाये जिसका० ॥
 अनृतवादी के अनृत को मिटाये जिसका० ।
 सनातनधर्मकी जय जय मनाये जिसका० ॥
 हुआ एक मत नया जारी फसे हैं उसमें नर नारी॥
 उजाड़ें धर्मकी क्यारी बचाये जिसका० ॥
 लिखी हैं पुस्तकें हमने नये मन के जो खण्डन में ।
 उन्हें सर्वत्र फहलाये छपाये जिसका० ॥

सत्यार्थ प्रकाश सन १८८४ क लेख और पृष्ठांक

विजातीय भेद ईश्वर में नहीं माना है जो उसने ।
 रहा फिर द्वैत मत कैसे बताये जिसका० ॥ २४ ॥
 लिखे हैं रूप दिवुबधातु के जो उसने उभयपद में ।
 उभय पदि धातु में उसको दिखाये जिसका० ॥ २९ ॥
 जो भाषा ग्रंथ सब मिथ्या हैं तो सत्यार्थ इत्यादि ।

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सभी मिथ्या हैं मन इनसे हटाये जिसका० ॥ ७१ ॥
 नदी नक्षत्र वृक्षादि पै जिस कन्याकी संज्ञा हो ।
 निषिद्ध उस सै विवाह क्यों है बताये जिसका० ॥ ८० ॥
 विभाग उस ने ही वर्णों का लिखा है कर्म और गुण सै ।
 व्यवस्था ये सभाजों में चलाये जिसका० ॥ ८८ ॥
 जो उमने कर्म और गुण सै लिखा मन्मान का बदला
 हमें वेदों में दिखलाये कराये जिसका० ॥ ८९ ॥
 विवाह होने ही पत्नी को लिखा अनुदान का देना ।
 कहा है शास्त्र का मत यह बताये जिसका० ॥ ९३ ॥
 लिखा है सब अनुष्यों सै कर स्वीकार नारी को ।
 ना क्यों भगन चमारी सै घिनाये जिसका० ॥ ९७ ॥
 विवाह त्री पुण्य का जब लिखा है पुन वेदों में ।
 तो है विधवा विवाह अनुचिन्तनाये जिसका० ॥ ११५ ॥
 नियोग उसने बताया क्या प्रकट व्यभिचार कहलाया ।
 ये गठरी पापकी शिर पर उठाये जिसका० ॥
 पनि ग्यारह की विधि लिखकर पतिव्रत को सुझाया है ।
 कहा आशय है श्रुति का यह बताये जिसका० ॥ ११८ ॥
 पति कर दूसरा प्यारी ये आज्ञा देकै पत्नी को ।
 किसी से पुत्र उपजाये विलाये जिसका० ॥ ११८ ॥
 पनि परदेश को जाये जने घर पति सुन पीछे ।
 श्रुति भर्म की गुरु के कराये जिसका० ॥ ११९ ॥

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भला कहीं गर्भिणी को भी कुवारा गर्भ होता है ।
 वृथा वानं कोई छूटी बनाये जिसका० ॥ १२० ॥
 बचन है वह तो गीता(१) का जिसै वेदों का बतलाया ।
 जो हो शक्ति तो वेदों में दिखाये जिसका० ॥ १२६
 लिखा है नाम सै मनुके कि दें संन्यासियों को धन ।
 मनु में इलोक वह आधा दिखाये जिसका० ॥ १३५ ॥
 जो केवल वेद को माने करै लेख अन्य ग्रंथों से ।
 वह अज्ञानी है या ज्ञानी बनाये जिसका० ॥
 लिखा सत्यार्थ में जो कुछ पता नहीं वेद में उसका ।
 न माने संहिताओं में दिखाये जिसका० ॥
 दिखाये दंड के धनकी व्यवस्था हमको वेदों में ।
 विधि वालिवैद्व की बताये जिसका० ॥ १७१ ॥
 कहाँ व्याख्यान वेदों में है सोलह संस्कारों का ।
 पता उनका वहाँ सम्यक् लगाये जिसका० ॥
 कहैं अदमादि सूर्ति में लगाना चित्त का बिंदित ॥
 वरन हड्डी में धन अपना लगाये जिसका० ॥ १८८ ॥
 लिखा है व्यास ने परतंत्र जीवों को श्रुतिबल सै ।
 स्वतंत्र उनको सृष्टा कोई बताये जिसका० ॥ १९२ ॥
 अनंत होने में भी जीवों के जो झगड़ा करै झूटा ।
 हमें संख्या कहीं उनकी दिखाये जिसका० ॥

प्रथम सब से हुए ब्रह्मा लिखा यह मंत्र ब्राह्मण में ।
 विरुद्ध इसके अनृत कोई चलाये जिसका० ॥
 दिये हैं वेद ब्रह्मा ही को सब सै पूर्व ईश्वर ने ।
 श्रुति की व्याख्या झूटी बनाये जिसका० ॥ २०२ ॥
 कहै जो अग्नि रवि वायु हुए हैं पूर्व ब्रह्मा सै ।
 लिखा सच्छास्त्र में ये हो दिखाये जिसका० ॥ २०२ ॥
 लिखी शत पथ(१) में ब्रह्माजी सै उन तीनों की उत्पत्ति ।
 जनक सै जन्य को पहिलै बताये जिसका० ॥
 ऋषि मुनियों ने ब्राह्मण मंत्र दोनों वेद माने हैं ।
 विरुद्ध उनके मृषा बातें बनाये जिसका० ॥ २०५ ॥
 मृषा लिखी है उसने यह नहीं इतिहास वेदों में ।
 दिग्वाजं संहिताही में वह आये जिसका० ॥ २०५ ॥
 लिखे हैं नाम ऋषि मुनियों के वेदों में प्रकट सम्यक् ।
 वृथा प्रत्यक्ष के विपरीत गाये जिसका० ॥ २०५ ॥
 हो जिस पुस्तक में जिसका नाम पुस्तक उससै पिछला है ।
 इसी सिद्धान्त पर चरचा चलाये जिसका० ॥ २०५ ॥
 यजुः के भाष्य में उसने लिखा है स्वर्ण और(२) पीतल ।
 ज़रा ध्यान इस तरफ़ कोई लगाये जिसका० ॥

१ शतपथ काण्ड ११ स इमार्चील्लोकानामितताप । तेभ्यस्तप्तेभ्यश्चीणि ज्योतिर्ऋस्य
 जायन्ताग्निर्योऽयं पवते सूर्यं ॥

२ देखो यजुर्वेद भाष्य अध्याय १८ मंत्र १३ का पदार्थ ।

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बना हे कव भला पीतल कोई निर्णय करै इसका ।
 हुए वेद उस से भी पिछले ये गाये जिसका० ॥
 पशु पक्षी ओ वृक्षादिक लिखे हैं वेद में प्रायः ।
 वस अब वेद उनसे भी पिछले बताये जिसका०
 कुरुवर्षी नृपांतक की है गाथा संहिताओं में ।
 करै कोई सत्य का निर्णय तो आये जिसका० ॥
 प्रथम मृष्टि मनुष्यों की जो तिब्बत में वह कहता है ।
 लिखा वेदादि में येही दिखाये जिसका० ॥ २२४ ॥
 अथर्वण वेद की श्रुति में ध्रुवा पृथ्वी को लिखा है ।
 मृषा फिर धूमना उसका बताये जिस का० ॥ २२८ ॥
 कहीं मुक्ति से लौट आना नहीं लिखा नहीं लिखा ।
 ब्रथा सत्शास्त्र के प्रतिकूल गाये जिसका० ॥ २४० ॥
 रमोई का बनाना काम शूद्रों का वह लिखता है ।
 कहार और नाई से बनवाये खाये जिसका० ॥ २६३ ॥
 मुसलमान और ईसाई बने हैं आर्या अब तो ।
 उन्हें पास अपने बिठलाये जिमाये जिसका० ॥
 कहाँ लिखा है शंकर की हुआ मृत्यु का विष कारण ।
 मृषा यूँ दोष जैनों को लगाये जिसका० ॥ २८७ ॥
 कथा चुंबक की भी मिथ्या लिखी है शिव के मंदिर में ।
 हमें प्राचीन पुस्तक में दिखाये जिसका० ॥ ३१९ ॥
 लिखे हैं मंत्र अघमर्षण के प्रायः संहिताओं में ।

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नछूटें पाप विन भोगे ये गाये जिसका ० ॥ ३२२ ॥ ३७८ ॥
छूटे नहीं पाप विन भोगे तो मुक्तिही असंभव है ।
सकल अघजायँ मनहरि सै लगाये जिसका ० ॥
प्रल्हाद अक्रूर की गाथा में जो कुछ उस ने लिखा है ।
कहीं नहीं भागवत में वह दिखाये जिस ० ॥ ३३३ ॥ ३३४ ॥
लिखा है ग्रहण के निर्णय में उसने वाक्य जो छल में ।
कहाँ है वह शिरोमणि में बताये जिसका ० ॥ ३३८ ॥
जनेऊ को तो उसने चिन्ह विद्या ही का माना है ।
वृथा शिशु और अज्ञों को पिन्हाये जिसका ० ॥ ३७९ ॥
शिखा और सूत्र के त्यागी को ईसाई सदृश लिखा ।
तो क्यों लिखा शिखाको भी मुंडाये जिस ० ॥ ३७९ ॥ ३७८ ॥
शिखा और सूत्र दोनो ही का त्याग उसने किया मित्रों ।
कहूँ उसको भला क्या मैं बताये जिसका ० ॥
लिखा है वेदको जिसने अधर्म अग्राह्य और झूटा ।
उसे आचार्यकी पगड़ी बँधाये जिसका ० ॥ ३८२ ॥
मृतक के दाहकी विधि जो बताई उसने वेदों की ।
कहाँ वेदों में है वह विधि बताये जिसका ० ॥ ४७७ ॥
करण का सूर्य (१) से होना असंभव जो समझता हो ।

१ देखो महाभाष्य अध्याय ४ पाद १ का वार्तिक—सूर्यादेवताया चाव वक्तव्य सूर्यस्यैव सूर्या । देवतायामिति किमर्थम् । सूर्या । सिद्धान्तकौमुदी मे ह । सूर्यादेवता य चा ध्याच्य । सूर्यस्यैव देवता सूर्या । देवतायां किम् । सूर्या कुन्ती मातृपीयम् । कोपमें र्भ सूर्या नाम कुन्ती ही का लिखा है ॥

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वह भ्रम महाभाष्य सै अपना मिटाये जिसका० ॥४९०॥
 विना वेदों की आज्ञा के जो पानी ही नहीं पीते ।
 करें वे वेदही को सिद्ध आये जिसका० ॥
 न माने वेद शाखाओं को जो हठ और दुराग्रह से ।
 वह शाखा भिन्न वेद अब अन्य लाये जिस० ॥५८७॥
 जिन्हें माना है वेद उसने वह शाखा हें प्रकट चारों ।
 वस अब उनसे भी हाथ अपना उठाये जिस० ॥
 कहें विद्वान्ही को देव है यह कल्पना झूठी ।
 चलेगा कब तलक अनृत चलाये जिस० ॥ ५८८ ॥
 मनुष्यों सै पृथक् देवों का वर्णन वेद में आया ।
 बनावट बन नहीं सकती बनाये जिस० ॥
 न खाते हैं न पीते हैं ये गुण अद्भुत है देवों में ।
 है विद्वानों में कौन ऐसा बताये जिस० ॥
 न दीखें वे मनुष्यों का जो यज्ञादि में जाते हैं ।
 जो विद्वानों में हो ये गुण दिखाये जिस० ॥
 अनेकों देह क्षणभर में करें हैं देवही धारण ।
 ये विद्वानों की शक्ति है ? बताये जिस ० ॥
 निरुक्त और व्यास सूत्रों में है व्याख्या पूर्ण देवों की ।
 भ्रम अपना उनको पढ़कर अब मिटाये जिसका० ॥
 नरक और स्वर्ग से लोकों को भी उसने नहीं माना ।
 दिखाऊं शास्त्र में दोनों वह आये जिसका० ॥ ५९० ॥

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यजुर्वेद भाष्य के लेख और पृथक्

असत् सै चित्त को निशदिन हटाये जिसका० ।
सदा सत्य ग्रहण में मन लगाये जिसका० ॥
छली का छल प्रकट सबको सुनाये जिसका० ।
छुपाये तो सुयश अपना छुपाये जिसका० ॥
सदा तांबूल से मुखको रचाये जिसका० ।
दुशाले ओढ़ै सन्यासी कहाये जिसका० ॥
रजिम्नी अपने पुस्तक पर कराये जिसका० ।
चतुर्गुण मूल्य रखकर धन कमाये जिसका० ॥
यजुः का भाष्य भी उसने किया प्रतिकूल शतपथ के ।
है उसकी व्याख्या मिथ्या मिलाये जिसका० ॥
लिम्बा सुख दुःख का भोगी भी उसने ईश्वर को हा ! ।
अविद्या उसकी अब कोई मिटाये जिसका० ॥ ४४५ ॥
करैगा शुद्ध गुरु सेवक की गुप्तेन्द्रिय भला कैसे ।
वृथा प्रतिकूल शतपथ के बह गये जिसका० ॥ ५०० ॥
भला रक्षा कहीं ईश्वर भी चाहै शूर सै अपनी ।
हंसी वेद और ईश्वर की उड़ाये जिसका० ॥ ६३५ ॥
नहीं कोई प्रयत्न ऐसा जो तीनों काल में सुख दे ।
प्रगट यूँ अज्ञता अपनी जताये जिसका० ॥ ६७५ ॥
लिम्बा है भाष्य में यजु के हंसी से मैं नहीं कहता ।
गवे उल्लू भी पाले और बढ़ाये जि० ॥ ८६२ अ० २४ पृ३३२

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लिखा वध नील गायां का प्रकट हिंसा की दी आज्ञा ।
यजुः के भाष्य सै इसको मिटाये जिसका० ॥ १३६३ ॥
लिखा है वैश्यको जिसने प्रकटही ऊंट की सदृश ।
गुरु अपना उसै कोई बनाये जिसका० ॥ १४१२ ॥
भला आम्नादि वृक्षों को जो बज्रादि से काटेगा ।
वह क्या फल इस से पायेगा बताये जिसका० ॥ १६१८ ॥
लिखा है शूष को उपमा जो उसने नीच शूकर की ।
किमी राजा को अब जाकर सुनाये जिसका० ॥ १७८० ॥
लिखा था दूध बकरे का शुनि के अर्थ में देखो ।
समंजस है कि अमंजस बताये जिस० ॥ अ० २१ पृ० ७४
लिखा है तृप्तिकारक जो फलों को बट के गुरु जी नै ।
समान आम्नादि की प्रीति से ग्वाये जिस० ॥ अ० २१ पृ० ८९
अजा बैल ओर मेढे से लिखा है भोग का करना ।
समाधान इसका पबलिकको सुनाये जिस० अ० २१ पृ० ११५
जमाई की सदृश उसने जो विद्वानों को माना है ।
ब मानेगा कोई ऐसा मनाये जिस० ॥ अ० २७ पृ० ५३४
सदृश माता की सुखदाना लिखा है उस ने पत्नी को ।
उचित है या कि अनुचित यह बताये जि० ॥ अ० २९ पृ० ७०१
मनाये वृद्धि सपों की कहाँ क्या इस से हित होगा ।
जगत् को उसकी बुद्धीपर हंसाये जिस० ॥ अ० ३० पृ० ७८३

लिखी वेदों की उत्पत्ति अनादी भी उन्हें माना ।
 छुपै यह अज्ञता कैसे छुपाये जिसका० ॥ पृ० ९ ॥
 लिखी गत शेष वर्षों की जो गणना उसने मृष्टि के ।
 कभी है वां करोरों की मिटाये जिसका० ॥ २३ । २४ ॥
 भला कहों ऊंट के भी दांत दोनों ओर हंते हैं ।
 वृथा प्रत्यक्ष के विपरित गाये जिसका० ॥ १२४ ॥

पंचमहायज्ञ विधि छुटित सन् १०३४

हृदय शिर कंठ नाभि प्राण इन्द्रिय किसने माने हैं ।
 समझकर सोचकर कोई बताये जिसका० ॥ पृ० ७ ॥
 बनाया वेद चारों में जो उसने मंत्र गायत्री ।
 अथर्वण में हमें आकर दिखाये जिसका० ॥ पृ० २६ ॥

मन्त्रागविधि छुटित सन् १०३३

कोई बेताल स्वर के गीत गाये जिसका० ।
 युवा और बाल वृद्धों को हंसाये जिसका० ॥
 जो भान और मांस को खाये वह बेटा बहुगुणी पाये ।
 गुरु ये धर्म सिखलाये खिलाये जिसका० ॥ पृ० ११ ॥
 लिखी हैं गर्भधारण में जो निर्दिष्ट रात्रि आठ उसने ।
 मनु के लेख सै हमको गिनाये जिसका० ॥ १३ ॥
 उदर में पुत्र हो मा के नव उसका बन्ध पहिना के ।
 हवा जंगल में लेजाके खिलाये जिसका० ॥ ४१ ॥

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असंभव और संभव को भी हा जिसने न पहिचाना ।

वस ऐसी बुद्धि पर आंमृ चढ़ाये जिसका० ॥

लिखा है अन्नप्राशन में भी उमने मांस खिलवाना ।

खिलाये बुद्धि अन्नादि की पाये जिसका० ॥ ४२ ॥

जो उसने प्रार्थना रक्षा की औषध उतरे से की ।

ये कम है मूर्तिपूजा से ? बताये जिसका० ॥ ४७ ॥

लिखे उपवास तीन उसने प्रकट उपनयनकर्त्ता को ।

विस्मृ(१)अंग लिखे के आप गाये जिसका० ॥ पृ० ५६ ॥

न हो धी आधमन भा जो तो सुरदे को नहीं फूँके ।

उसे जंगल में छोड़आध सड़ाये जिसका० ॥ पृ० १४१ ॥

मृत्नक की भस्म और अर्था को डलवाये वह स्वेनां में ।

ये है किस वेदकी आज्ञा बताये जिसका० ॥ पृ० १५० ॥

सत्यार्थ प्रकाश कुट्टिन सन १८७५

सभा में आज विद्वानों की आयें जिसका० ।

गुरु के लेखको देव दिग्वाये जिसका० ॥

वृथा उत्तर कोई झूटे बनाये जिसका० ।

छुपै है कव छपा पुस्तक छुपाये जिसका० ॥

लिखा है श्राद्ध मुरदों का सविस्तर तीन पृष्ठों पर ।

लिखेको आप ही अपने मिटाये जिसका० ॥ पृ० ४२ । ४७ ॥

लिखा है मांस से दोकाल करना होम भी उसने ।

१ किसी का उपवास मत्त नहीं है । सत्यार्थ १८८४ का पृष्ठ ४३३ ॥

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घर अपना ऐसी खुशबू से बसाये जिसका० ॥ पृ० ४५ ॥
 लिखा बलदेव की पत्नी जो उसने रोहिणी को हा ।
 ये उसकी अज्ञता सबको सुनाये जिसका० ॥ पृ० १०७ ॥
 न अक्षीरा को दो जल तृण लिखा अन्याय यह कैसा ।
 जगत् को हा अनर्थ ऐसा सिखाये जिसका० ॥ पृ० १४८ ॥
 न र्थांगध उस में संन्यासी के गुण और कर्म की किञ्चित् ।
 उसी के लेख से उसको हराये जि० ॥ पृ० १५८ से १६४ तक
 अहिंसा त्याग भी मुक्ति का कारण उसने माना है ।
 वस अब मन अपना हिंसा में लगाये जि० ॥ पृ० १६५ ॥
 लिखा वध गाय वृषभादि का जिसने ग्रंथ में अपने ।
 महर्षि उसको कलियुग में बताये जिसका० ॥ पृ० १०३ ॥

दयानन्द जीवन चरित्र दलपतराय जगगवी कृतसे

जरा जीवन चरित्र उसका मैगाये जिसका० ।
 हमारे लेखको उससे मिलाये जिसका० ॥
 किया गोवध जिन्होंने और उसका मांस भी खाया ।
 उन्हीं से लेकै सीधा फिर वह खाये जि० ॥ पृ० ३७ । ३८ ॥
 पकड़ कर जिसने मुरदे को छुरी से चीर डाला था ।
 उसै इस कर्म की पदवी दिलाये जिसका० ॥ पृ० ५७ ॥
 उदर में सांडके घुसकर वह सोया था भला कैसे ।
 कहाँपर मूर्ति है ऐसी दिखाये जिसका० ॥ पृ० ६० ॥
 जो घेरा रीछने वनमें भगाया उसको सोंटे से ।

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कहानी ये भी अच्छी है सुनाये जिसका० ॥ पृ० ६१ ॥

आर्योद्देश्य रत्नमाला

गुरु ने रत्नमाला में लिखा है आर्य का लक्षण ।*

किसी के कर्म गुण उससे मिलाये जिसका० ॥ पृ० ११ ॥

न हों गुण आर्य के जबतक वृथा है आर्य कहलाना ।

दरिद्री यूँ मृषा धनपति कहाये जिसका० ॥

परस्त्री पर पुरुषसंगम ही को व्यभिचार माना है ।

नियोग अब कहिये क्या ठहरा बताये जिसका० ॥ पृ० २० ॥

भला श्रीराम कृष्णादि की मूर्ति तो वृथा ठहरें ।

ये क्या ? शिर उसकी फोटो को झुकाये जिसका० ॥

अशुद्धि सेकड़ों हमने नये मनकी निकाली हैं ।

छुपाने से नहीं छुपतीं छुपाये जिसका० ॥

सभी के शिष्ट पुरुषों को लिखे जिसने वचन खोटे ।

अब उसकी सभ्यता मिथ्या जताये जिसका० ॥

हमारे आक्षेपों का तो उत्तर ही नहीं कोई ।

नये गुल झूट लिख २ कर खिलाये जिसका० ॥

करें सब सत्यका निर्णय बिना हठ और दुराग्रह के ।

जो मेरी भूल हो मुझको बताये जिसका० ॥

लिखा जो कुछकि ऋषिमुनियोंने है वही धर्म की सीमा ।

विरुद्ध उनके अनृत कोई बढ़ाये जिसका० ॥

नये मतकी नई बातें हुई सब पर प्रकट सारी ।

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वृथा ढोल अब कोई फूटे बजाये जिसका० ॥

सनातन धर्म की रक्षा करैगा ईश्वर निश्चय ।

जगन्नार्थ अपना मन उससे लगाये जिसका जी चाहै ॥

जगन्नाथदासरचित नवीनमतसमीक्षा समाप्त.

—०—



पुरनक मिलने का पना—

प० रामस्वरूपशर्मा

सनातनधर्म छापाखाना

मुरादाबाद.

वीर सेवा मन्दिर

पुस्तकालय

कान न० _____

लेखक _____

शीर्षक _____

खण्ड _____

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